Church Management

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PACIFIC SCHOOL
OF RELIGION

ANNUAL

DIRECTORY

ISSUE

JULY 1955

VOLUME XXXI

NUMBER 10

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(One for Each Sunday of the Year: 1955-1956)

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* * * *

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Selected Short Sermons . . . Devotional
Other Features

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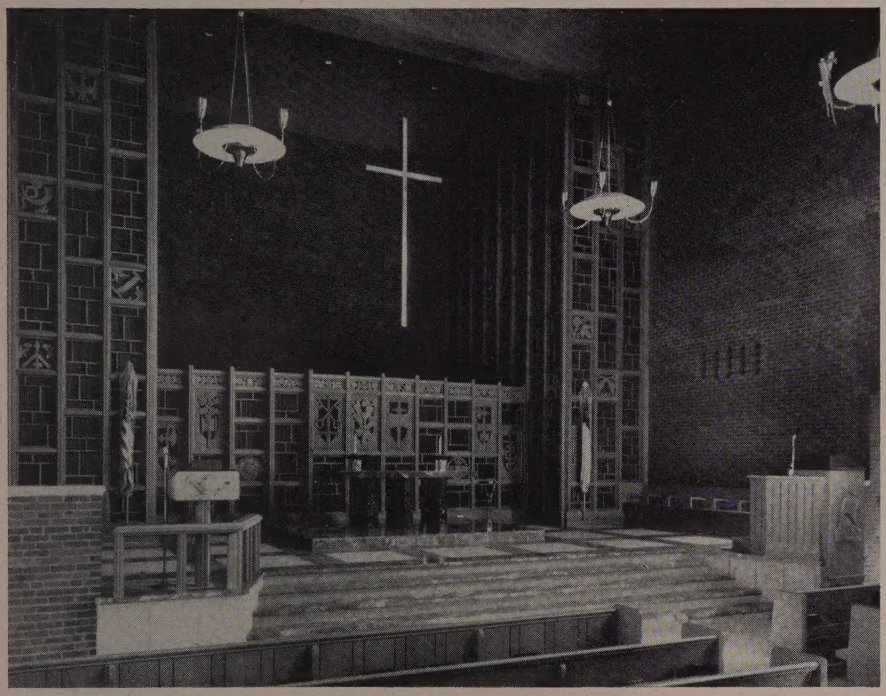

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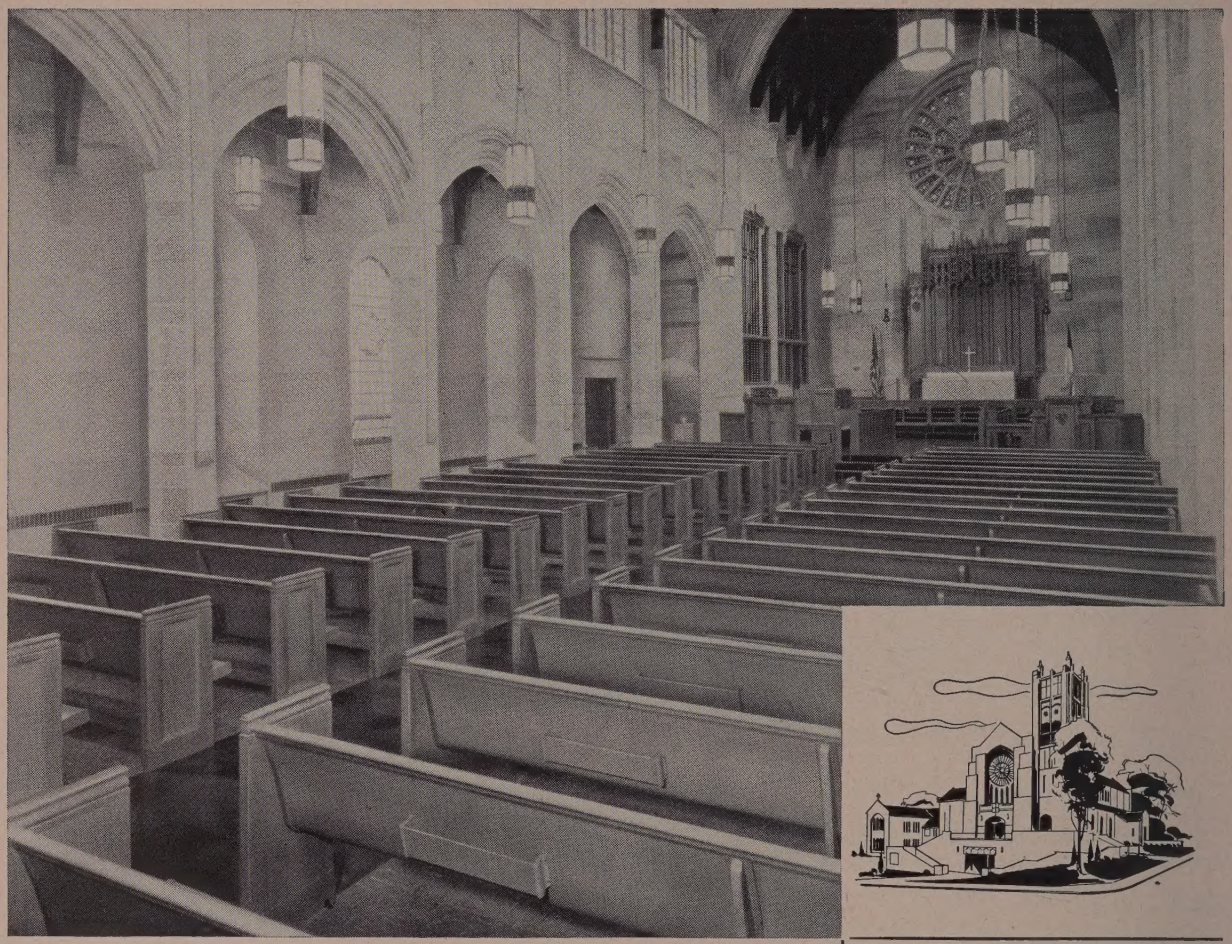

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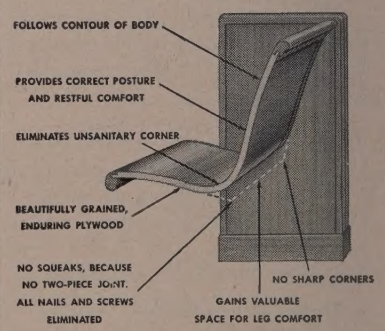
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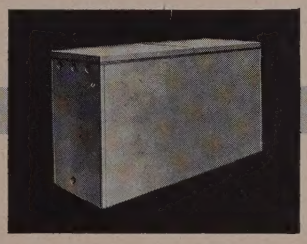

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Budget Expansion Programs

Hundreds of churches plan building fund canvasses every year. Many of these churches will find that they can raise just as many dollars, and at the same time develop healthier churches, by meeting their capital needs through a Budget Expansion Program.

So often the capital fund appeal is regarded by the individual church member merely as one more short-term challenge which is soon met and forgotten. The Budget Expansion Program, on the other hand, results in a permanent lifting of the giving level of the church, which will benefit from a broadening of the base of giving and a much wider sharing of interests and responsibilities.

Currently, the Episcopal Diocese of Indianapolis is cooperating in a Budget Expansion Program in which its parishes and missions sign individual agreements for professional guidance. At the end of the first few months, with much of the program still ahead, these constructive results have been achieved:

	1954 Pledged	New Pledged
St. Paul's, Evansville	$24,500	$53,000
All Saints', Indianapolis	5,500	15,500
St. Michael's, Evansville*	4,100	9,600
St. John's, Washington*	3,200	6,000
Trinity, Anderson*†	5,500	20,000
St. Paul's, Richmond	8,500	20,000
St. Stephen's, Terre Haute	23,500	49,500
St. George's, Indianapolis	4,200	8,700

*Mission
†Granted parochial status upon completion of Budget Expansion Program

In other denominations we are cooperating with individual churches in their Budget Expansion Programs. The program is equally effective in the largest or in the smallest church; it is equally effective in churches with or without previous experience of professional fund raising programs; it is particularly effective in churches which are nearing the completion of three-year building fund pledge payments.

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CHURCH MANAGEMENT

THE PROFESSIONAL JOURNAL OF THE CHURCHES

Editorials

Missing Links in Church Attendance

CHURCHES have grown so fast in the last decade that it is to be expected that the progress might be jumpy. There are sure to be gaps which make their administration uneven. New and great structures have replaced the old compressed style buildings. Professional staffs have increased, making necessary the classification of personal functions. You can't run a church of two thousand members on the same plan you used for your church of four hundred members. There are three areas in which administrative methods need to be improved.

First, there is need for a new concept of church building control. The use of rooms and equipment must have orderly regulation. The earlier freedom of groups to walk into the building without notice and take possession of certain rooms must give way to tight schedules and proper requisitioning. The churches truly have become seven-day institutions, and building programs must be organized on that basis.

The employment of a church sexton is not the answer. The problem is not merely to keep the pews dusted and the floors clean. An intelligent direction of heating, cooling, plumbing, traffic areas, etc. is essential for material conservation. Unless this is provided, confusion and misunderstanding will result.

Some churches have already added a business manager to the professional staff. This may or may not be the answer. A few churches have turned the property management over to a local management service organization. That still is experimental. But this is one problem which we must try to solve.

The second missing link which is very noticeable is found in the office administration in the new church. Most churches are using record systems which were satisfactory in a church of five hundred members but inadequate in a church of two thousand members.

In particular, notice that the membership records in the churches have usually been limited to a few vital statistics such as date of birth, baptism, confirmation or joining the church, marriage, and death. They were sufficient in the small churches where the pastor, through personal contact, could supplement the missing information. The church needs records which reflect more adequately the life of the individual—his moral and spiritual struggle, his marital life, social and business achievements, etc. Some kind of a personnel file should supplement the statistical data, or else the records of a large church become a matter of mathe-

matics instead of personalities.

In the small church the minister is the unquestioned authority in the procedure of the church office. Shall this continue in the large church or shall the supervisory duties be taken over by the business manager? Order is not a usual virtue in the ecclesiastical office. Efficiency has been subordinated to fellowship. Some line of authority is definitely in order as the number of employees increases.

The third missing link which I hope can be found is some method of creating a sense of corporate unity in the total membership of the church. This is closely related to the problem of good records. In the small church the minister is the personality who creates spiritual and corporate unity. As membership increases he finds it difficult to spread himself over the larger number. As a result the so-called marginal membership grows larger. Many devices have been proposed for accomplishing the desired unity. The include the division of the parish under lay leadership, periodic visitation campaigns to create good will, regional business and religious meetings, and consultations. Various programs have worked well in sponsoring churches for longer or shorter periods. But all of these experimentations have not made any impression at all on the increasing number of inactive, nonconsecrated people who are found on our church rolls.

A casual study of the giving in the financial campaigns, or a look at the results of your own budget campaign, will reveal that there is a marginal group in the church which is giving little, worshipping little, and praying little. Religion is incidental to their lives. We desperately need to find some way to influence these marginal members and work them into the program of the local churches.

In simple language, the local church as it grows in size forsakes the character of a fellowship and tends to become an institution. We need techniques which will help us organize building, staff, and program to recover the spiritual values which are being lost in the transition.

W.H.L.

✢

Religious Publishers Met Crisis

DO you know the story of the International Uniform Sunday School Lessons? They were a great influence in the growth of the Sunday school and probably did more than any other one thing to promote the habits of Bible study in American history. Yet they posed a great problem for the religious publishers at the time of their inception.

It had not been an easy task to start Sunday schools in the United States. Churches and preachers were against them. In 1787, a Methodist minister, George Daughaday, was drenched with water pumped from a public cistern "for the crime of conducting a Sunday school for the benefit of the African children of that vicinity." The vicinity was Charleston, South Carolina. Of course, that was in slave territory. But New England took the same attitude. A young girl in Connecticut gathered together a few children in the balcony of her church for Bible study. The church authorities forbade her to continue this program on the ground that she was desecrating the Sabbath. The good pastor of the church shouted at the little flock, "You imps of Satan, doing the devil's work."

There were some Christian publishers who saw the need of Sunday schools and they cooperated with the movement by putting editors at work creating lesson helps, programs for conducting school, manuals on program procedures, and things of this nature. They invested money, worked hard, and were getting some returns. Then a blow fell.

The leaders of the movement felt that if they could inaugurate a system where every person in a school was studying the same lesson at one time, there would be a tremendous uplift. So they took the matter up with the publishers. Would they cooperate?

On August 8, 1871, publishers and writers met in New York to make a decision. It meant destroying valuable plates, devising new methods of writing and editing, forgetting some of their own precious ideas and schemes. Things had been going well, but this sacrifice was too much. However, they did discuss it.

The result was that the publishers agreed to cooperate. Work would be started immediately to outline the uniform lessons. Writers would write commentaries fitted for various age groups. Other writers would integrate the lessons in plans for Sunday school organizations. A year later they were ready for the announcement of the Uniform Bible Lessons.

There was probably no other item which gave as great a stimulus to the Sunday school as the International Uniform Lessons. Educators today may discount their effectiveness for our modern work, but the size of church schools and number of people studying the Bible increased by leaps and bounds. The lessons were syndicated in hundreds of newspapers. Home departments promoted study by the shut-ins. The golden text for each Sunday was lisped by little children and repeated solemnly by the mature. The Bible was taken from the church and given to the family.

Much of this is a matter of history but I did not want to let the great meeting of the International Sunday School Convention be held in Cleveland July 27-31 of this year without the readers of *Church Management* being told of the part some worried publishers played in the introduction of the uniform lessons.

W.H.L.

Review of Religion: 1954-1955

Walton W. Rankin

For the fifteenth consecutive year, Mr. Rankin presents his review of the major trends and events of the year in the field of religion.

THE year under review was outstanding for the multiplicity of events and developments in religion throughout the world. Several prominent ecumenical denominational gatherings were held immediately preceding the Second Assembly of the World Council of Churches at Evanston, Illinois, August 15-31, 1954. The World Presbyterian Alliance, composed of members of the Presbyterian and Reformed family of churches, met at Princeton, New Jersey, July 26-August 5. It elected Dr. John Alexander Mackay, president of Princeton Theological Seminary, president to succeed the Very Reverend E. J. Hagan, of Scotland. The World Anglican Congress met at Minneapolis, August 4-13. It published a statement expressing satisfaction over its meeting and expressing the hope that another such congress could be held in four to six years. A gathering of Lutheran leaders from many countries was held in Chicago, August 4-13. At this gathering, sponsored by the National Lutheran Council of the United States of America, the delegates, most of whom were also delegates to the World Council, had opportunity to become acquainted with one another, and were given a briefing on the World Council.

Interest in Religion

That the renewal of interest in religion, which has been in full swing for a number of years, was on the increase could not be doubted. *Newsweek* magazine spoke of the resurgence of Protestantism in its issue of March 28 (a portrait of Dr. Eugene Carson Blake appeared on the cover), but American Protestantism was not alone in having a resurgence. All the churches were experiencing new life, and even the religions of the Orient, Buddhism, Hinduism, and Mohammedanism, were reported to be renewing their strength. Skeptics were inclined to attribute the rise in interest to the general fear of people all over the world that imminent catastrophe was at hand, and that religion was serving as a shelter for those seeking escape. Others held that the concern was bona fide, that people everywhere, at least in the non-communist world, were slowly but surely coming to the conclusion that the world's hope for brotherhood, peace, and good will could be realized only by a return to religion.

One reassuring factor, so far as Americans were concerned, was the example shown by President Eisenhower and other leaders of government in their personal religious life. The feeling of the American people as a whole with regard to President Eisenhower's care for the obligations of churchmanship was voiced by the Washington Pilgrimage in naming the President "Lay Churchman of the Year." In the citation of the Pilgrimage, read by the President's pastor, Dr. Edward L. R. Elson of the National Presbyterian Church, Washington, April 30, was reflected the sentiment of church people throughout the land that the President, like many of his predecessors, was a true man of faith. The citation referred to the President's "outstanding service to the nation, his leadership for peace, his spiritual devotion, and the inspiring example he has given of steadfast attention to religious values as President of the United States."

At the end of March a new prayer room was opened in the United States Capitol. The room is non-denominational. It is used by Senators and Representatives who wish to retire to it for seasons of prayer and meditation. A stained-glass window above the oak altar depicts the seal of the United States and the kneeling figure of George Washington. The symbolism is of the American people in prayer. Immediately above are the words, "This Nation Under God."* Although outsiders are barred from using the chapel, attendance has been

* This phrase, a familiar echo from Lincoln's Gettysburg address, was the motto of the organizational meeting of the National Council of Churches in Cleveland, November 28-December 2, 1950.

Dr. Rankin is manager of the Department of Publicity of the General Assembly of the Presbyterian Church in the U.S.A. and is responsible for supplying information and news of the church to the press. His department also handles press relations for the annual meeting of the General Assembly. Holding degrees from Western Reserve University, Oberlin Graduate School of Theology, Union Theological Seminary, and Maryville College, he also is presently editor of Monday Morning and publisher of Presbyterian Interdenominational News. He has contributed frequently to religious journals, including Church Management.

WALTON W. RANKIN

Total Contributions from Living Donors

Religious Body	Benevolences				Congregational Expenses	Total Contributions	Foreign Missions	Membership	
	Denominational		Other	Total					
	Budget	Total							
1. Adventists: Seventh-day	$ 39,137,675	$ 39,137,675		$ 39,137,675	$ 8,661,257	$ 47,798,932	$ 9,082,056	275,733	1.
2. Baptist: *American Convention	8,015,165	8,598,934	$ 1,964,392	10,563,326	56,799,256	67,362,582	1,779,954	1,495,584	2.
3. *National Convention U.S.A. Inc.							214,443		3.
4. North American General Conference**	546,000	556,000	263,900	819,900	2,247,752	3,067,652	190,000	42,000	4.
5. Seventh Day General Conference	50,616	59,708	84	59,792	187,987	247,779	15,579	6,262	5.
6. Southern Convention				48,427,760	230,423,369	278,851,129	9,255,037	7,000,000	6.
7. Brethren: Progressive (National Fellowship)		411,197		411,197	961,921	1,373,118		18,988	7.
8. *Church of the Brethren	1,114,742	1,670,120	538,559	2,208,679	5,249,905	7,458,584	320,214	170,358	8.
9. *Missionary Board of the Brethren	47,387	140,494	8,772	149,266	587,932	737,198	40,738	18,979	9.
10. Brethren in Christ	193,197	250,030	39,571	289,601	483,484	773,085		6,419	10.
11. *Church of the Nazarene	4,877,265	5,717,361	13,431	5,730,792	24,813,486	30,544,278	1,795,831	258,125	11.
12. Church of God, Anderson, Indiana**	967,400	1,367,400		1,367,400	8,164,000	9,531,400	400,000	104,000	12.
13. Churches of God in N. A. (General Eldership)	86,032	86,032		86,032	1,106,293	1,192,325	11,345	33,500	13.
14. *Congregational Christian	4,455,327	7,986,724		7,986,724	56,075,142	64,061,866	1,703,329	1,283,754	14.
15. *Disciples of Christ	7,633,187	8,493,187	946,214	9,439,401	45,117,261	54,556,662	2,088,529	1,847,954	15.
16. Eastern: American Catholic (Syro-Antiochean)	19,309	19,689	286	19,975	12,968	32,943	2,065	3,398	16.
17. Ukrainian Orthodox Church of America	4,000	5,000	2,000	7,000	10,000	17,000	250	36,816	17.
18. *Evangelical and Reformed	2,671,709	4,362,636	464,476	4,827,112	26,198,021	31,025,133	930,234	752,144	18.
19. Evangelical Mission Covenant Church of America**	862,	1,387,313		1,387,313	4,452,761	5,840,074	502,328	53,564	18.
20. *Evangelical United Brethren	3,794,178	6,396,745	402,491	6,799,236	29,532,758	36,331,994	1,326,943	723,487	20.
21. *Friends: Ohio Yearly Meeting (Damascus)	236,420	236,943		236,943	296,969	533,912	74,658	6,042	21.
22. International Foursquare Gospel	710,174	810,926		810,926	3,542,653	4,353,579	381,534	83,059	22.
23. Lutheran: *American	3,827,780	4,001,141	1,473,798	5,474,939	25,406,317	30,881,256	576,481	558,985	23.
24. *Augustana Evangelical	2,768,186	3,273,971	613,394	3,887,365	14,845,654	18,733,019	681,930	346,978	24.
25. Evangelical	3,136,383	5,051,636	1,406,731	6,458,367	23,855,540	30,313,907	784,891	622,381	25.
26. Finnish Evangelical (Suomi Synod)	104,682	104,682		104,682	640,289	744,971	24,287	23,190	26.
27. Missouri Synod	9,944,382	15,197,356		15,197,356	65,013,675	80,211,031	1,495,143	1,269,089	27.
28. Norwegian	66,689	67,633		67,633	286,236	353,869		7,244	28.
29. *United	9,263,793	14,063,284	1,747	14,065,031	53,656,517	67,721,548	2,241,249	1,482,354	29.
30. United Evangelical	263,279	349,033	37,048	386,081	1,567,082	1,953,163	56,233	34,969	30.
31. Wisconsin and Other States	1,589,726	2,105,067	243,681	2,348,748	7,835,544	10,184,292	100,000	220,694	31.
32. Mennonite: Conference of Evangelical	142,250	142,250		142,250	84,406	226,656	70,576	2,103	32.
33. General Conference	572,088	597,370	110,523	707,893	1,326,501	2,034,394	231,930	35,831	33.
34. Mennonite Church				1,950,077	1,480,194	3,430,271		66,947	34.
35. Methodist: Free	1,024,900	2,213,909	12,254	2,226,163	5,818,431	8,044,594	527,380	41,298	35.
36. *Methodist Church	33,246,568	46,882,218		46,882,218	267,638,996	314,521,214	10,779,375	9,151,524	36.
37. Wesleyan	731,147	1,133,227		1,133,227	4,822,693	5,955,920	264,410	34,955	37.
38. Moravian: Evangelical Unity Czech-Moravian Brethren	1,190	2,762		2,762	27,157	29,919	400	3,348	38.
39. Moravian Church (Northern Province)	176,937	222,775	7,911	230,686	1,004,848	1,235,534	91,418	23,196	39.
40. Presbyterian: Associate Reformed (General Synod)	175,542	283,375	2,853	286,228	1,020,878	1,307,106	55,480	27,481	40.
41. Cumberland	256,424	277,794	75,044	352,838	2,826,084	3,178,922	106,173	84,393	41.
42. Orthodox	137,423			137,423	511,231	648,654	47,274	5,768	42.
43. *U. S.[1]	11,704,417	12,488,445	1,008,036	13,496,481	42,505,515	56,001,996	2,132,444	756,884	43.
44. *U. S. A.	22,437,556	22,437,556	1,514,292	23,951,848	117,105,331	141,057,179	5,358,151	2,497,132	44.
45. *United	2,110,562	2,926,173	229,201	3,155,374	10,049,523	13,204,897	783,875	228,718	45.
46. *Protestant Episcopal	19,977,538	19,977,538	2,219,500	22,197,038	62,011,989	84,209,027	2,646,234	1,718,058	46.
47. *Reformed Church in America	2,343,964	2,921,660		2,921,660	10,750,237	13,671,897	794,529	199,381	47.
48. United Brethren in Christ	178,998	344,244		344,244	1,241,604	1,585,848	122,572	19,022	48.
Total U. S., 1954	$201,605,428	$244,759,213	$13,600,189	$308,874,662	$1,228,257,647	$1,537,132,309	$60,087,502	33,682,089	
Total U. S., 1953	190,138,981	271,651,792	12,273,854	286,303,369	1,114,810,848	1,401,114,217	53,383,703	33,406,945	
49. Baptist: *Convention of Ontario and Quebec	$ 466,945	$ 899,869		$ 899,869	$ 2,573,618	$ 3,473,487	$ 179,904	51,884	49.
50. *Union of Western Canada	151,648	173,826	$ 19,479	193,305	835,501	1,028,806	62,263	17,073	50.
51. *United Convention of Maritime Provinces	272,124	311,960		311,960	1,281,396	1,593,356	93,415	66,386	51.
52. *Church of England in Canada				1,405,362	7,542,374	8,947,736		489,974	52.
53. *Presbyterian in Canada	1,152,303	1,270,152		1,270,152	6,020,957	7,291,109	248,828	181,270	53.
54. *United Church of Canada	5,432,418	6,134,933	522,048	6,656,981	27,162,651	33,819,632	1,470,854	869,901	54.
Total Canada, 1954	$ 7,475,438	$ 8,790,740	$ 541,527	$ 10,737,629	$ 45,416,497	$ 56,154,126	$ 2,055,264	1,676,488	
Total Canada, 1953	6,664,950	8,182,214	793,320	10,380,896	42,772,207	53,153,103	2,042,148	1,651,994	
Grand Total, U. S. and Canada, 1954	$209,080,866	$253,549,953	$14,141,716	$319,612,291	$1,273,674,144	$1,593,286,435	$62,142,766	35,358,577	
Grand Total, U. S. and Canada, 1953	196,803,931	279,834,006	13,067,174	296,684,265	1,157,583,055	1,454,267,320	55,425,851	35,058,939	

Source: Reports from officials of religious bodies. *Member of Joint Department of Stewardship and Benevolence. **Reporting for the first time.

[1]This body has changed from a fiscal to a calendar year basis since its last report. Its total contributions in the 9-month period April 1 to Dec. 31, 1953 amounted to $43,206,190. The above figures represent this amount plus one-fourth of the amount reported in *Statistics of Giving 1953*.

reported heavy, indicating a continuous use of it by the nation's legislators. This circumstance, combined with the impressive attendance of government leaders at the annual service of Holy Communion at National Presbyterian Church in January, preceding the opening of Congress, is comforting to those who wish to see in their leaders a real solicitude for moral and spiritual values.

The World Council

So much has been said and written about the assembly of the World Council of Churches at Evanston that a recapitulation of that meeting is hardly required at this point. One thing could be underlined, that it represented something altogether new in church history. Although there were some who tried to see in it a continuation or resumption of the conciliar movement in Christendom, which had been broken off at the time of the failure of the Councils of Constance, Basel, Ferrara, and Florence, in the first half of the fifteenth century, the connection of the council with anything previous, except its own organizational meeting in Amsterdam in 1948, was most tenuous. The World Council is a novelty. Its continuation nevertheless seems assured. Despite serious differences among its members, the forces making for continuation outweigh those making for dissolution.

The six new presidents elected at the assembly were: Very Reverend John Baillie, principal of New College, University of Edinburgh, a member of the Church of Scotland; Bishop Sante Uberto Barbieri of Buenos Aires, bishop in Argentina, Uruguay, and Bolivia of the Central Conference of the Methodist Church; Bishop F. K. Otto Dibelius, bishop of the Evangelical Union Church of Berlin-Brandenburg, and president of the Evangelical Church in Germany; Mar Thoma Juhanon, metropolitan of Mar Thoma Syrian Church of Malabar, South India; His Eminence, Archbishop Michael, representing the Ecumenical Patriarchate of the Eastern Orthodox Churches, now archbishop with jurisdiction over North and South America; and the Right Reverend Henry Knox Sherrill of New York, presiding bishop of the Protestant Episcopal Church.

Outstanding features of the council were the great Festival of Faith in Soldiers Field, attended by more than 100,000 people, and the address by president Eisenhower in Deering Meadow of the campus of Northwestern University, attended by 20,000. The press of the country gave most impressive coverage to the meeting. This was all the more significant in that the

Per Member Contributions from Living Donors

	Religious Body	Benevolences			Congregational Expenses	Total Contributions	Foreign Missions	Reports for the Fiscal Year Ending	
		Denominational							
		Budget	Total	Total					
1.	Adventists: Seventh-day	$141.94	$141.94	$141.94	$ 31.41	$173.35	$ 32.94	December 31, 1953	1.
2.	Baptist: *American Convention	5.36	5.75	7.06	37.97	45.04	1.19	April 30, 1954	2.
3.	*National Convention U.S.A. Inc.	.....	.....	.....	.....	.....	.05	June 30, 1953	3.
4.	North American General Conference**	13.00	13.24	19.52	53.52	73.04	4.52	March 31, 1954	4.
5.	Seventh Day General Conference	8.08	9.53	9.55	30.02	39.57	2.49	June 30, 1954	5.
6.	Southern Convention	.....	.....	6.91	32.92	39.84	1.32	December 31, 1953	6.
7.	Brethren: Progressive (National Fellowship)	.....	21.65	21.65	50.66	72.31	.....	June 30, 1950	7.
8.	*Church of the Brethren	6.54	9.80	12.96	30.82	43.78	1.88	September 30, 1953	8.
9.	*Missionary Board of the Brethren	2.50	7.40	7.86	30.98	38.84	2.15	March 31, 1954	9.
10.	Brethren in Christ	30.10	38.95	45.12	75.32	120.44	.....	December 31, 1952	10.
11.	*Church of the Nazarene	18.89	22.15	22.20	96.12	118.33	6.96	December 31, 1953	11.
12.	Church of God, Anderson, Indiana**	9.30	13.15	13.15	78.50	91.65	3.85	June 30, 1954	12.
13.	Churches of God in N. A. (General Eldership)	2.57	2.57	2.57	33.02	35.59	.34	June 1, 1952	13.
14.	*Congregational Christian	3.47	6.22	6.22	43.68	49.91	1.33	December 31, 1953	14.
15.	*Disciples of Christ	4.13	4.60	5.11	24.41	29.52	1.13	June 30, 1954	15.
16.	Eastern: American Catholic (Syro-Antiochean)	5.68	5.79	5.88	3.82	9.69	.61	June 30, 1954	16.
17.	Ukrainian Orthodox Church of America	.....	.....	.....	.....	.....	.....	December 31, 1952	17.
18.	*Evangelical and Reformed	3.55	5.80	6.42	34.83	41.24	1.24	December 31, 1952	18.
19.	Evangelical Mission Covenant Church of America**	16.11	25.90	25.90	83.13	109.03	9.38	April 30, 1954	19.
20.	*Evangelical United Brethren	5.24	8.84	9.40	40.82	50.21	1.83	September 1, 1954	20.
21.	*Friends: Ohio Yearly Meeting (Damascus)	39.22	39.22	39.22	49.15	88.37	12.36	June 30, 1952	21.
22.	International Foursquare Gospel	8.55	9.76	9.76	42.65	52.42	4.59	December 31, 1953	22.
23.	Lutheran: *American	6.85	7.16	9.79	45.45	55.24	1.03	December 31, 1953	23.
24.	*Augustana Evangelical	7.98	9.44	11.20	42.78	53.98	1.97	January 31, 1954	24.
25.	Evangelical	5.04	8.12	10.38	38.32	48.70	1.26	January 31, 1954	25.
26.	Finnish Evangelical (Suomi Synod)	4.51	4.51	4.51	27.61	32.12	1.05	December 31, 1953	26.
27.	Missouri Synod	7.84	11.97	11.97	51.22	63.20	1.18	December 31, 1953	27.
28.	Norwegian	9.21	9.34	9.34	39.51	48.85	.....	May 1, 1953	28.
29.	*United	6.25	9.48	9.48	36.19	45.68	1.51	December 31, 1953	29.
30.	United Evangelical	7.53	9.98	11.04	44.81	55.85	1.61	May 7, 1954	30.
31.	Wisconsin and Other States	7.20	9.54	10.64	35.50	46.14	.45	December 31, 1953	31.
32.	Mennonite: Conference of Evangelical	67.64	67.64	67.64	40.14	107.78	33.56	July 31, 1954	32.
33.	General Conference	15.97	16.67	19.76	37.02	56.78	6.47	December 31, 1954	33.
34.	Mennonite Church	.....	.....	29.13	22.11	51.24	.....	December 31, 1951	34.
35.	Methodist: Free	24.82	53.61	53.90	140.89	194.79	12.77	September 30, 1952	35.
36.	*Methodist Church	3.63	5.12	5.12	29.24	34.37	1.18	December 31, 1953	36.
37.	Wesleyan	20.92	32.42	32.42	137.97	170.39	7.56	December 31, 1953	37.
38.	Moravian: Evangelical Unity Czech-Moravian Brethren	.36	.82	.82	8.11	8.94	.12	December 31, 1952	38.
39.	Moravian Church (Northern Province)	7.63	9.60	9.94	43.32	53.26	3.94	December 31, 1953	39.
40.	Presbyterian: Associate Reformed (General Synod)	6.39	10.31	10.42	37.15	47.56	2.02	March 31, 1954	40.
41.	Cumberland	3.04	3.29	4.18	33.49	37.67	1.26	December 31, 1953	41.
42.	Orthodox	23.82	23.82	23.82	88.63	112.46	8.20	March 31, 1954	42.
43.	*U.S.	15.46	16.49	17.83	56.15	73.99	2.82	December 31, 1953	43.
44.	*U. S. A.	8.98	8.98	9.59	46.90	56.49	2.15	December 31, 1953	44.
45.	*United	9.23	12.79	13.80	43.93	57.73	3.43	December 31, 1953	45.
46.	*Protestant Episcopal	11.63	11.63	12.92	36.10	49.02	1.54	December 31, 1953	46.
47.	*Reformed Church in America	11.76	14.65	14.65	53.91	68.57	3.98	December 31, 1953	47.
48.	United Brethren in Christ	9.41	18.10	18.10	65.27	83.37	6.44	September 30, 1953	48.
	Total U. S., 1954	$ 7.58	$ 9.20	$ 9.17	$ 36.47	$ 45.64	$ 1.57[1]		
	Total U. S., 1953	5.71	8.15	8.57	33.32	41.94	1.45		
49.	Baptist: *Convention of Ontario and Quebec	$ 8.94	$ 17.29	$ 17.29	$ 49.60	$ 66.95	$ 3.47	April 30, 1954	49.
50.	*Union of Western Canada	8.88	10.18	11.32	48.94	60.26	3.65	May 15, 1954	50.
51.	*United Convention of Maritime Provinces	4.10	4.70	4.70	19.30	24.00	1.41	June 30, 1954	51.
52.	*Church of England in Canada	.....	.....	2.87	15.39	18.26	.....	December 31, 1951	52.
53.	*Presbyterian in Canada	6.36	7.01	7.01	33.22	40.22	1.37	December 31, 1953	53.
54.	*United Church of Canada	6.24	7.05	7.65	31.22	38.87	1.69	December 31, 1953	54.
	Total Canada, 1954	$ 6.30	$ 7.41	$ 6.40	$ 27.09	$ 33.49	$ 1.73		
	Total Canada, 1953	5.74	7.04	6.28	25.89	32.18	1.76		
	Grand Total, U. S. and Canada, 1954	$ 7.53	$ 9.12	$ 9.04	$ 36.02	$ 45.06	$ 1.58[1]		
	Grand Total, U. S. and Canada, 1953	5.71	8.12	8.46	33.02	41.48	1.46		

Source: Reports from officials of religious bodies. *Member of Joint Department of Stewardship and Benevolence. **Reporting for the first time.
[1]The 4,526,478 membership of the National Baptist Convention U. S. A. Inc. has been included in the membership figure for the purpose of calculating the per member contribution to foreign missions.

coverage was due to the interest and initiative of the newspapers themselves. The press was interested in the meeting as news. The total impact of the council through the press, radio, and television was incalculable.

Much has been published and will be published on the message of the council and the reports of its main divisions. Not many people will have the necessary theological background to understand, nor the time to read and master, all the utterances. The theme, "Christ the Hope of the World," inevitably carried with it a discussion of Christian eschatology, which inevitably involved differences of opinion. But apart from any consideration of the value of its pronouncements, the assembly was worth-while if only for bringing together for sixteen days some two thousand delegates and official visitors for acquaintance and fellowship. The contacts made, the friendships formed among Christians from many lands and races were among the most important fruits of the meeting. It was a laboratory testing of cultural pluralism under Christian auspices, and certainly on its fraternal side was a resounding success.

The National Council

The National Council of Churches of Christ in America held its third biennial session in Boston, November 28-December 4. Dr. Eugene Carson Blake of Philadelphia, stated clerk of the Presbyterian Church in the United States of America, was elected to succeed Bishop William C. Martin of the Dallas area of the Methodist Church, as president of the council. By a change in the constitution Dr. Blake's term of office will be for three years instead of two, as has been the case with the two preceding presidents of the council.

The new president was born in St. Louis, November 7, 1906. He was graduated from Princeton University with honors in philosophy in 1928. In college he played guard on the varsity football team for three seasons. In 1928-29 he was a teacher at Christian College, Lahore, India, and in 1929-30, a student at New College, Edinburgh. He was graduated with the Bachelor of Theology degree from Princeton Theological Seminary in 1932.

After serving in various pastorates in the Presbyterian Church from 1932 to 1951, Dr. Blake was elected to succeed the late Dr. William Barrow Pugh as stated clerk of the General Assembly.

Immediately following the close of the Boston meeting, Dr. Blake made a four-week trip to the far East to visit American troops and chaplains stationed in

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Understanding People

C. R. Thayer

If he is to serve his people, the minister must first understand them. The author gives information to help the minister understand those whom he serves.

IN order to understand people—or any person, including one's self—there is something that one needs to know about that person. But it is not the person's size nor age, the color of his skin, eyes, or hair, if he has any; nor the shape of his nose, the set of his jaw, the lines on his hand, the bumps on his head, his basal metabolism rate, nor his blood pressure. Men have long been fascinated by the idea that people could be judged by some external sign and the discredited pseudo-sceines of phrenology and palmistry as well as many other systems of judging people have had their day and should have ceased to be. Most of us still think that there are outward evidences by which people can be judged. Some say that a receding chin means a weak disposition, that shifty eyes mean evasiveness, that red hair means a quick temper, and so on and so on. None of these stand up to careful observation. Astrology has attempted to judge people by the date of their birth, but there is nothing to that, either.

The one thing of real importance in understanding a person, even one's self, is not anything external. It is something internal, so internal in fact, that its owner may not be able to tell you clearly about it. There are psychological tests that reveal it fairly well. We have one that we use frequently at the Guidance Center—and yet the person who takes the test may be as surprised at his score as anyone else. Your score on this particular test perhaps is the one most significant fact there is in understanding you.

C. R. THAYER

Dr. Thayer is Director of the Vocational Guidance Center at Presbyterian College, Clinton, South Carolina. He holds degrees from University of Pittsburgh, Western Theological Seminary, and Xenia Theological Seminary. He is also professor of psychology at Presbyterian College, and serves as supply pastor of Friendship Presbyterian Church, near Clinton. In past years he has been a pastor, has written numerous articles and is the author of a play.

When this thing—an internal thing—is lacking, it is tragedy in any life. The parent who can build it into his children's life has given those youngsters God's greatest gift outside his own grace. For even a liberal education if this thing be lacking is perhaps half wasted. But what is this thing without which one's life is spent in the shallows? It is hard indeed, to name it. I suppose the nearest we can come to it in any common word is to use the word or phrase, self-confidence. And yet, as we shall see in a moment, that is somewhat misleading. A more technical name is to speak of it as one's adequacy or going a little more technical, one's self-concept. It is the feeling an individual has—or the extent to which he has the feeling—that he can cope with his environment and handle any exigency that may arise.

One hesitates to use the term self-confidence because that term is often applied to something else—to the behavior of a boastful, swaggering individual of whom we say, shaking our heads, "He has too much self-confidence." That is not what we mean. We are speaking of something quieter, more internal, what I like to call inner self-confidence. Your braggart may exude self-confidence of the outer sort until all are disgusted, but it takes no psychologist to see that his exuberant self-confidence, so-called, is a thin veneer over a timorous individual. Beneath the loudness of the boasts there is a hollowness—a Casper Milquetoast sort of person. Like the bully in the school yard who runs when successfully challenged, your boaster has no real self-confidence at all. His revolver, if we may so put it, is wood.

And so it is not of the loud type of self-confidence that we are speaking at all. That is really none at all. The man who has real self-confidence never boasts about himself—never needs to—it never occurs to him to do so. He takes life and its jolts as they come along—and never boasts nor puts on airs. He never tries to convince anybody—even himself—that he is adequate. He has God's greatest gift to man outside the gift of his own Son, and he has that for which many a rich man would trade in half his fortune and many a dis-

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Priming the Preacher's Pump

David A. MacLennan

This month our "Primer" gives suggestions for the minister whose congregation gives the church the absent treatment in order to worship at "Blue Sky Cathedral" during the summer months.

IN recent months the world has celebrated the almost unparalleled career of Sir Winston Churchill. His versatility, leadership, and extraordinary achievements, make him the leading citizen not only of his own nation and commonwealth, but of the civilized world. It is startling to be reminded that "good old Winnie" began his colorful public life during the reign of Queen Victoria. (During the war when many of us thrilled to his unforgettably phrased calls to action on behalf of freedom and decency, we would not have been surprised to be told he had been active under the first Queen Elizabeth!)

One of Churchill's predecessors under Queen Victoria was Lord Melbourne. Born in 1779 to a rich peerage, Melbourne was one of the last of the aristocrats to guide the destinies of a global empire. Concerning religion he was "detached," and apparently resented the gospel being preached as if it could be applied to a man's private character and conduct. More than one preacher has quoted his famous observation after hearing an evangelical sermon on the consequences of sin. "Things are coming to a pretty pass when religion is allowed to invade private life!"

Once the Archbishop of York invited Melbourne to attend an evening service. "No, my lord," he replied to the disconcerted ecclesiastic, "once is orthodox, twice is puritanical." As June comes in with its warms days, and

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DAVID A. MacLENNAN

Dr. MacLennan was born in Boston, of Scottish Canadian ancestry. He holds a B.A. from University of Manitoba and a B.D. from McGill University. He also has honorary degrees from Yale University and University of Toronto. For the past 6 years he has been Professor of Homiletics and Pastoral Care at Yale University Divinity School, and has just left that position to return to the pastoral ministry as minister of Brick Presbyterian Church, Rochester, New York.

The Fund-Raisers Answer

Questions raised by our readers

IN our June issue we carried an article entitled, "Our Friends, the Professional Fund-Raisers." The author was the editor of *Church Management*. We called these men engaged in directing church building campaigns our friends for two reasons. First, they play a tremendously large part in the religious resurgence of our era. Second, we have learned to appreciate their cooperation and Christian attitude as advertisers in *Church Management*.

It happens that our readers have been asking us questions about their methods. Some of these questions have been pointed and penetrating. To get the fund-raisers' answers, we made up a list of the questions frequently received here and asked the fund-raising agencies just how they would answer the questions if a local church presented them. Their answers have been fair and clear. From this symposium you can see the methods of each firm represented and understand their procedures.

The firms which replied to the questionnaire are:

Campaign Craftsmen
Campaign Associates, Inc.
Cumerford, Inc.
Ketchum, Inc.
Kirby-Smith Associates
Lawson Associates, Inc.
Marts & Lundy, Inc.
National Fund-Raising Services, Inc.
Nygaard Associates
Pierce, Hedrick & Sherwood, Inc.
Thomas White and Associates
Wells Organizations

Twelve questions were asked of each of these companies. These questions were:

1. Do you direct ( ) capital funds campaigns? ( ) annual budget campaigns?
2. Is your charge based on ( ) amount raised? ( ) annual budget?
3. If charge is based on a set figure, can you tell us the approximate amount charged for campaigns of various sizes?
4. What percentage of your fee must be paid in advance? _____ %
5. Do you give any guarantee for the success of the effort? ( ) Yes. ( ) No.
6. Do you prefer to conduct a campaign
   ( ) before building plans have been decided?
   ( ) after such plans have been accepted?
7. What is expected from the pastor
   ( ) in leadership of the campaign?
   ( ) as a contributor in the campaign?
8. Are pledges of individuals publicized during the campaign?
9. What is your program in pre-campaign preparation?
10. Do you offer client post-campaign service?
11. How many hours would your representative spend in the field in a campaign for $100,000? ( ); $200,000? ( ); $500,000? ( ).
12. Can the local church be assured that the directors you send will be men of qualified experience?

Each of the fund-raising concerns replying answered every question. However, there are included in the list two general classifications of fund-raisers. We have thought it preferable to divide these named into two classes. First are those who plan and direct the campaigns, using local church personnel in the solicitation of pledges. Second, there are two firms which not alone plan the campaigns, but also, bring in trained solicitors to relieve the local church of providing the workers. In presenting the answers we have preferred to segregate these two groups. We will take the larger group first. that is the one which organizes and directs the campaign, using solicitors from the local church. These local church workers are, of course, given thorough training for their tasks.

CLASSIFICATION I

In this classification are Campaign Associates; Cumerford; Ketchum; Lawson Associates; Marts & Lundy; National Fund-Raising Services; Nygaard Associates; Pierce, Hedrick & Sherwood; Thomas White and Associates; and Wells Organizations.

The first question asked deals simply with the type of campaigns they conduct. Each of these listed replied that they conducted capital funds campaigns. Campaign Associates; Cumerford; National Fund-Raising Services; Nygaard Associates; Pierce, Hedrick & Sherwood; Thomas White and Associates; and Wells Organizeations indicated that they also conduct church bud-

get campaigns, and, in some instances, efforts which combine the two into one. Tom White, speaking for his organization, comments, "A budget expansion program will result in a permanent lifting of the giving habits of the membership, whereas a building fund canvass represents only one more special short-term challenge which has to be met."

The second question is concerned with the charge made for their leadership. All replied that they make a set charge. Each of these firms indicated that it gives a definite figure for its work. In one instance, that of Nygaard Associates, Dr. Nygaard explains that he is now accepting some campaigns on a percentage basis. The basis for the fixed fee varies. It is usually based on the amount of work anticipated, plus travel and entertainment expenses. Campaign Associates say that the fees are determined by "the amount of service we are to render, in turn related to the family count of the church. Our fees have no relationship to the goal or the amount raised." Cumerford explains that their charge is based on the salary and expenses of the personnel assigned to the work.

Question three askes for some definite instances of charges. Campaign Associates reply that they have a minimum charge of $1800 for a very small church, and a maximum charge of $10,000 for a very large church. Other charges would be proportionate. Cumerford states that the fee charged has no relationship to the goal, but is based on overhead expenses of the campaign, including payment of personnel. This runs from $400 to $600 per man-week. Ketchum is very definite, saying, "The total cost of the campaigns we direct—including our fee, plus expenses for printing, meetings, and clerical assistance (budgeted in advance of the campaign)—usually amounts to between three per cent and five per cent of the campaign's objective, depending on the size of the congregation and other factors which we consider in making an estimate in advance of the campaign. Lawson Associates state that their fee is based on the number of men assigned to the job, and the number of weeks they work. Marts & Lundy have but one figure, regardless of the size of the campaign. National Fund-Raising Services charges from $700 to $1000 per man week. Nygaard Associates lists these approximate charges: for a $25,000 campaign, $1600; a $75,000 campaign, $3600; a $300,000 campaign, $6400. The first figure given here, Dr. Nygaard explains, is for an overlap campaign. The others are for full direction. Just what an "overlap" campaign involves, we are not sure. Pierce, Hedrick & Sherwood give no figures, but explain that the set fee is based on the time and personnel required, including any advance visits to the church. Thomas White and Associates have a minimum fee of $1000 with fixed fees of approximately $12.50 per family unit listed for solicitation up to 200 units; additional units to 300 at $10 per unit; additional units to 500 at $5 per unit; further reductions on larger churches. Colonel Wells breaks his explanation down in this way, "Less than 100 families—two and one-half weeks of service, $1875-$2500; 200-275 families—four weeks of service, $3,000-$4000; 650-800 families—six weeks of service, $4566-$6000. The variation in fees is explained by seasonal discounts."

Question four concerns the amount of the fee which must be paid in advance. The practice varies widely. Campaign Associates expect a retainer fee equal to twenty-five per cent of the total fee. Lawson Associates ask an advance payment of ten per cent. National Fund-Raising Services expect twenty per cent. Nygaard Associates ask twenty-five per cent on the fixed fee campaign, nothing on the percentage effort. Thomas White and Associates ask twenty-five per cent in advance. Wells Organizations expect a twenty-five per cent advance payment. On the other hand, Cumerford, Ketchum, and Marts & Lundy ask for no advance. Pierce, Hedrick & Sherwood ask for equal installments of the entire fee during the effort.

Now comes a very interesting question. Do any of the fund-raisers give assurance of the success of their campaigns? Campaign Associates think that a guarantee is entirely wrong. They say, "The responsibility for raising the money must rest with the church—with the firm providing time and experience factors for guidance and direction. Any guarantee reverses the responsibility and puts the campaign outcome on a contingency level." Cumerford gives no guarantee. Ketchum says, "No." Kirby-Smith Associates, Lawson Associates, and National Fund-Raising Services give no guarantees of success except the guarantee of highest service. Marts & Lundy requests a finding on the potentials at the end of three weeks. If the survey does not reveal the goal, the client is so advised. Nygaard gives guarantees on campaigns of $75,000 and more. Carlton Sherwood,

(*Turn to page 42*)

Care of the Church Building

William H. Leach

Here are the points in maintenance of church property which should be taken care of periodically, seasonally, or continually. Items are set up in a check sheet form for convenient checking in your church.

Ellis Studio Photo

Even the casual observer will see that the custodian must know the different cleaning operation and materials for each of the following: (1) brick wall, (2) window, (3) dossal cloth, (4) marble altar, (5) brass altarware, (6) carpeting, (7) tile flooring, (8) wooden furniture, and (9) lighting fixtures. Grace Lutheran Church, Western Springs, Illinois. Herbert A. and William H. Brand, Architects.

IN most churches the care of the church buildings rests with the house or buildings and grounds committee. The actual work rests largely with the custodian and his assistants. The following check lists show the responsibility of the committee and the custodians for the various parts of the buildings and grounds. While it is assumed that the paid caretaker will be eternally vigilant in watching for defects in the building as indicated in the list, it is not usual for him to be responsible for making important repairs or alterations. For example, he may find that a gutter is leaking. This should be reported to the house committee. The job will be passed on to a roofer. If the wall needs painting the custodian should pass on this information to the committee. While it is his obligation to see that faucets are functioning and that the kitchen drain is open, he has no responsibility to do more than a minor plumbing job to restore the equipment to working order.

WILLIAM H. LEACH

Dr. Leach is editor of **Church Management**, and is a church building consultant. One of the founders of **Church Management**, he has served as editor since 1924, and is presently supervising editor on a part-time basis. He attended Alfred University, Syracuse University, and Auburn Theological Seminary. Author of eighteen books in the fields of church administration, worship, homiletics, and architecture, the latest being **Protestant Church Building.**

CHURCH MAINTENANCE CHECK LIST

Out of Doors

( ) Sidewalks. Sweep in summer; shovel snow in winter; watch for breaks in cement, etc.

( ) Drives. Clean as necessary; watch breaks in cement. If it is a slag drive, keep out the weeds, etc.

( ) Lawn. Keep fertilized, watered, mowed, and trimmed. Rake off leaves in fall.

( ) Trees and shrubbery. Trim as necessary. Keep clean of litter. Water, fertilize.

( ) Curbs. Watch for weeds and grass between lawn and curb. Keep cleaned.

( ) Parking area. Directional signs should be kept in place; if cement, watch for breaks; if slag, clear out weeds.

Exterior of Building

( ) Roofs need almost constant attention, especially the gutters and down-spouts. Leaves and debris need to be removed. Flush out sewer connections when needed.

( ) Walls. These need frequent inspection. Water is the enemy of all exterior walls. Check tuck pointing of brick and stone, paint on wooden walls.

( ) Windows. Windows need care from both within and without. Windows should be opened for fresh air periodically but should be kept closed during storms.

Armstrong Cork Tile Photo

Armstrong Asphalt Tile Photo

Above left is a cork tile floor serving one function and requiring one kind of maintenance. Above right is an asphalt tile floor serving another function and requiring a different kind of maintenance.

( ) Outdoor sign. Many churches have movable letter signs. Watch for falling letters, breaks in the glass, condition of paint. The permanent signs giving name of church also need periodical cleaning.

( ) Outdoor lighting. If there are lights outside of the building, watch for burned out bulbs.

Interior of Building
Nave and Chancel

( ) Painted walls. Watch for breaks and spots. Wash as desired.

( ) Ceilings. Watch for leaks.

( ) Lighting. Watch for burned out bulbs. Clean fixtures.

( ) Windows. Watch for missing glass. See that mechanical apparatus for opening and closing is in good order. Wash as needed.

( ) Doors. See that they open and close without noise or friction. Check knobs and locks to see that they are working. Oil hinges and locks.

( ) Pews. Should be dusted before each service. Thoroughly clean once a year.

( ) Floors. Light cleaning every week; thorough cleaning twice a year. See instructions on another page for various types of flooring.

( ) Chancel furniture. Should be dusted before each service. Thoroughly cleaned once a year.

( ) Organ. Console to be dusted before each service. See that the keyboard is closed after each playing so that dust will not fall between keys.

( ) Brasses and altarware. To be dusted before each service. This part of the cleaning is usually done by the church altar guild. In this case the custodian leaves the task to the guild.

( ) Pew cushions. Use the vacuum cleaner once a month. Watch for evidence of pests and protect.

( ) Baptismal font. Exterior should be dusted before each service; the metal container thoroughly cleaned and polished before each use.

( ) Baptistry. In the immersionist churches the baptistry should be cleaned and drained after each use. Use warm water and soap so that no scum remains on the walls.

( ) Check heating units whether radiators, registers or others, to see that they are functioning noiselessly.

( ) Air conditioning unit. Check to see that it is working noiselessly.

The Educational Unit

This unit of the building includes both assembly and class rooms.

( ) Walls and ceilings. Check for breaks and leaks. Dust frequently. Wash as necessary. These walls offer some problems because of pictures and maps.

( ) Windows. Wash as needed; check cords and weights.

( ) Floors. Dust each week; thoroughly clean twice a year. Rugs may be used in these rooms. Use vacuum cleaner once a week on rugs.

( ) Chairs and tables. Dust before each use. Clean thoroughly at least once a year. Unless social meetings are to be held between classes, chairs may be kept in order during the week.

( ) Pianos. Have tuned. Dust before each use. Keep keyboard covered to avoid dust falling through keys. Clean keys with damp cloth.

( ) Assembly rooms. These rooms are usually double- or triple-purpose rooms. The floors get rough use. They need dusting every week and a thorough cleaning and washing twice a year.
It may be necessary to stack chairs for some social function. If not used between assemblies, chairs may be kept in order.

( ) Nursery and kindergarten. Custodian needs to dust but there are usually so many playthings on floor

(Turn to page 34)

BRYANT M. KIRKLAND

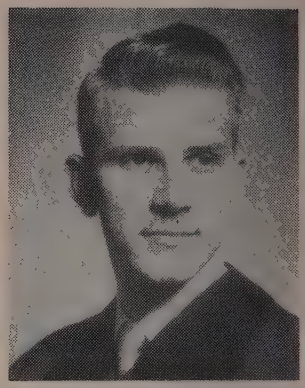
Dr. Kirkland is pastor of First Presbyterian Church, Haddonfield, New Jersey, and visiting lecturer in Homiletics at Princeton Theological Seminary. He holds degrees from Wheaton College, Princeton Theological Seminary, Eastern Baptist Seminary, and Beaver College. His work with the Board of Missions of the Presbyterian Church has taken him into many parts of the world for observation and preaching work. He has also engaged in the Armed Forces Preaching Missions and lectured widely to student groups and religious convocations.

ROBERT G. MIDDLETON

Mr. Middleton is pastor of First Baptist Church, Haddonfield, New Jersey. Born in Syracuse, New York, he was educated in the public schools of Rochester, New York and holds degrees from Colgate University, and Colgate Rochester Divinity School. Prior to his ministry at Haddonfield, he served for four years as pastor of Narberth Evangelical Baptist Church, Narberth, Pennsylvania. He has contributed articles to **The Christian Century, Christianity and Crisis, Religion in Life,** and **Theology Today.**

LYNN HOUGH CORSON

Mr. Corson is pastor of Haddonfield Methodist Church, Haddonfield, New Jersey. He holds degrees from American University and Drew Theological Seminary. He has served in many important posts in the New Jersey Conference, and presently is chairman of the Board of Ministerial Training and Qualifications. He was a delegate to the Jurisdictional Conference of the Methodist Church in 1952, and was there elected to the Board of Temperance. He is also a member of the Board of Trustees of Morristown Industrial College, Morristown, Tennessee.



JOHN KENT MILLS

Mr. Mills is Assistant Minister of First Presbyterian Church, Haddonfield, New Jersey. He holds degrees from University of California at Los Angeles and Princeton Theological Seminary, and from his graduation from the latter in 1953 he was ordained and took his present position at Haddonfield. At the present time he is also chairman of the Youth Activities Committee and a member of the Christian Education Committee in the West Jersey Presbytery.

JULY 1955 - JUNE 1956 . . .

A Sermon Calendar for the Year

Compiled by Bryant M. Kirkland

Contributions by the following ministers of Haddonfield, New Jersey

Lynn Hough Corson
Robert G. Middleton
John Kent Mills
Bryant M. Kirkland

July 3, 1955 (Independence Sunday).

Topic: "Communists and Who Else Betray Our Nation."

Hymns: "My Country 'Tis of Thee," "Not Alone for Mighty Empire," "O Beautiful for Spacious Skies."

Lesson: Deuteronomy 6. Text, "And the Lord commanded us to do all these statutes, to fear the Lord our God, for our good always, that he might preserve us alive, as it is at this day." *Deuteronomy 6:24.*

Many would say communism was the single and chief problem of this day. Actually, there is a deeper continuing issue underneath our real concern with communism. Marxism is only one interpretation of a deeper, social struggle which would still be here if every communist were removed from the earth today.

The social struggle in varying degrees has been part of the human scene through the ages. There are three great attempts to meet it. On the two extremes are communism and fascism. In the center is responsible democracy. The social struggle as described by Richard Shaull in *Encounter with Revolution* is like compressed steam. It has to be expressed. Rough use of force is employed in communism and fascism. To control it democracy, however, relies on checks and balances under God.

One can detect the boiling water of struggle in Argentina, the Ecuador Andes, India, and Africa.

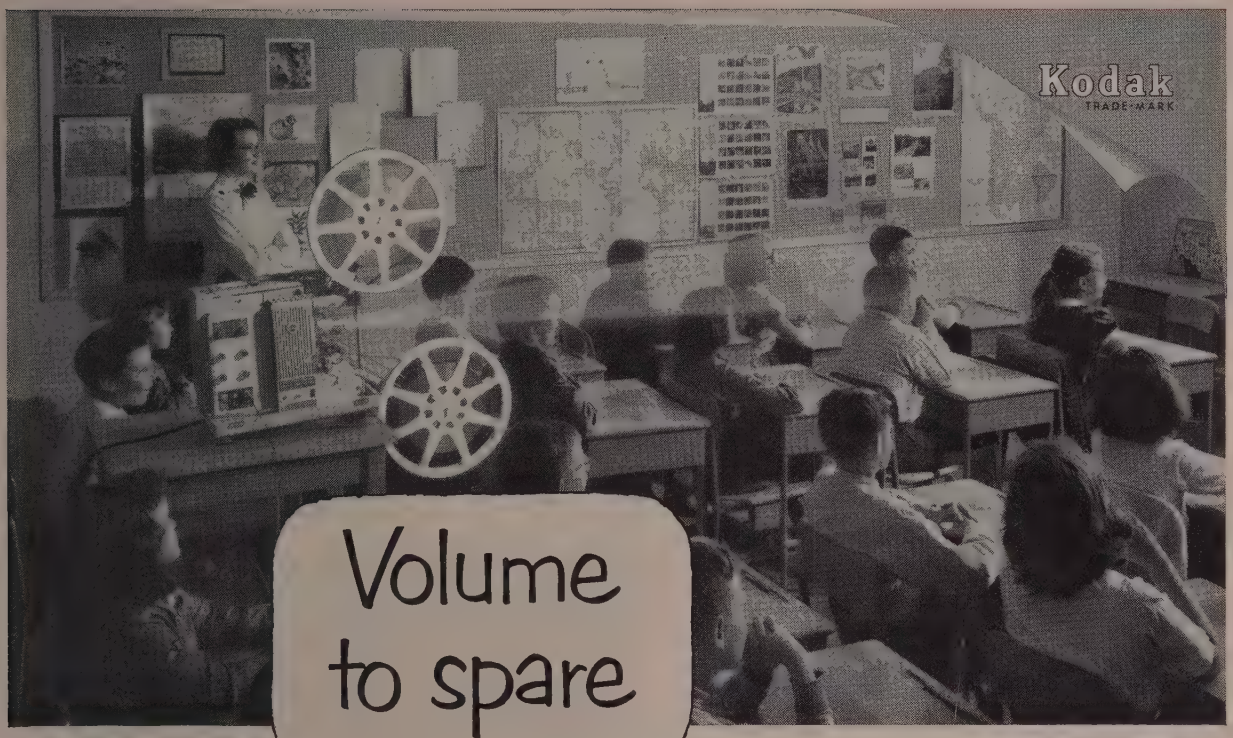
The American Revolution in 1776 was, in part, a relation to the struggle for "liberty and justice for all." We paid a great price for freedom then and we must pay for it today, too. We must help those who seek freedom of life under God with our understanding just as France helped George Washington.

No, all our troubles would not be over if communism were wiped out overnight. There would still be the social struggle to handle properly; the ongoing price of democracy would still have to be paid and man's allegiance to God away from himself would still have to be developed.

Our main difficulty at present is the large number of indifferent citizens who are not certain nor courageous enough to defend their principles and freedom from a demagogue within the United States or an incipient betrayer from without.

It is among such indifferent ones, or persons fatigued from the personal responsibilities of democracy, that communism or fascism makes its headway.

(*Turn to page 68*)



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Standing in the Gap

John Murray

The fourth in a series of devotional studies for the minister.

Reading: Colossians 4:12
Hebrews 7:25

JOHN MURRAY

Mr. Murray is pastor of Emmanuel Congregational Church, Cambridge, England, and chaplain to Congregational students at Cambridge University. He served as a journalist for five years prior to receiving a B.D. degree from London University.

IT was said of the great English Victorian minister, R. W. Dale of Birmingham, that in his personal devotions he worked his way steadily through the long list of his church people, praying for each family and individual in their needs before the throne of God. In our pastoral care, we owe a similar ministry to our people. "It is our awful privilege," as Evelyn Underhill said, "to stand in the gap between the world's infinite need and the treasuries of divine love."

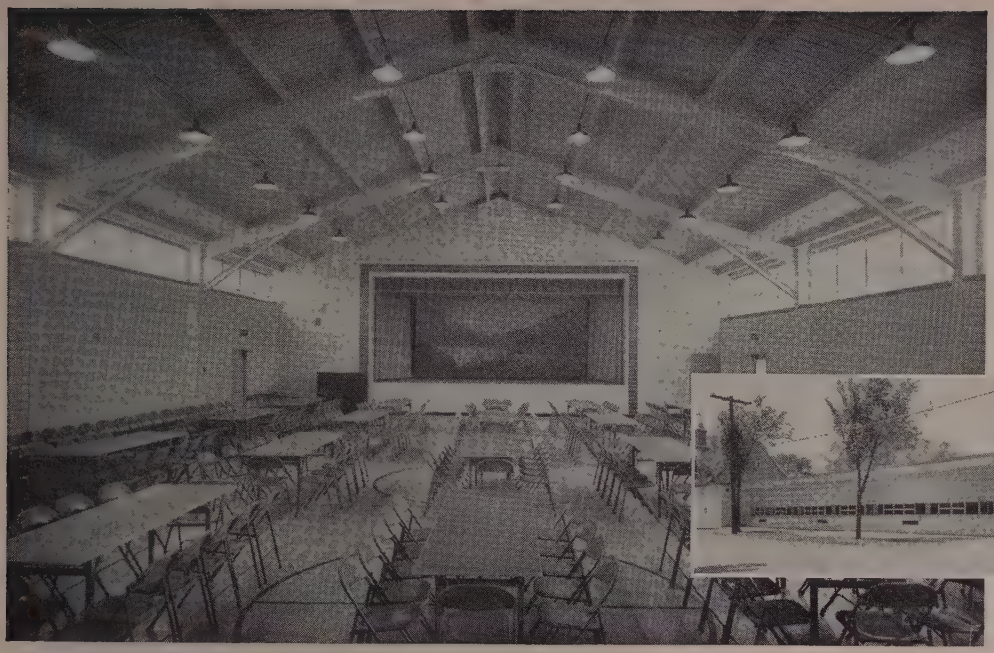
But that is not simply a matter of time and habit and words. Behind them, must be love. And behind love, life itself. The Epistle to the Hebrews speaks of the eternal intercession that Christ makes for his people, and then adds that the ground upon which he exercises that power is, that once for all, he offered up himself for his people's sins. When he prays for us, he is not just speaking out of a generous compassion, taking time to remember the needy, or doing a duty. He is praying for those whom he loved unto death. He gave himself in order to stand in that gap, and by his own sacrifice bring the treasuries of divine love to the world's infinite need. And so, as Dr. Moffatt has it, "his intercession has red blood in it."

Our intercession can never be as his. But it, too, must have red blood in it. If our prayer is to be availing, love and life must be poured into it. We must take into ourselves something of the burden, the pain, the desolation, and the heartbreak borne by those for whom we would pray. We must not pray for them merely from the happiness of our own circumstances, the safety of the church, nor the security of our own faith. We must go out there, in imagination and spirit, to understand where our fellow men are and what they have to bear. As we thus imaginatively identify ourselves with them, we shall be stretching out both hands—one from God to them, and the other for them to God. We shall indeed stand in the gap, and the treasuries of divine love will meet the infinite needs of men.

Prayer

Here, we offer and present unto thee, O Lord, the needs of the world, that they may be satisfied in the treasuries of thy love.

Here, we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a living sacrifice unto thee, for the sake of needy men.



New St. Mary's School and Parish Hall, Hammond, Ind. Architects: Bachman and Bertram, Hammond, Indiana.

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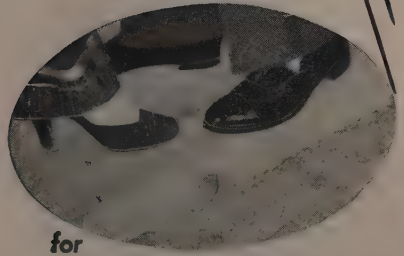
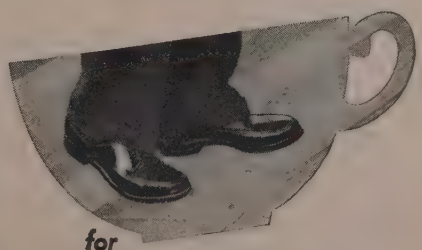


for **DANCING**

for **CLASS ACTIVITY**



for **GATHERINGS**

THE HANDBOOK OF DEDICATIONS

EDUCATIONAL BUILDING CORNERSTONE LAYING*

MINISTER: Brethren, by the grace of God, we are permitted this day to begin the erection of an educational and youth building at this place. We do so, acknowledging that the many offerings already brought for this work have come from the generous hand of God.

PEOPLE: "The earth is the Lord's and the fulness thereof; the world and they that dwell therein."

MINISTER: This work has been planned for many years by the people of Saint Paul's congregation.

PEOPLE: "They said, 'Let us rise up and build.' "

MINISTER: It is a work which, in spite of careful planning in the past, was interrupted and delayed by an act of God himself.

PEOPLE: "Except the Lord build the house, they labor in vain that build it."

MINISTER: With faith, with prayer, and with sacrifice, we have now undertaken to build and equip this structure that the Christian faith of the present and future generations may be strong to labor for our God.

PEOPLE: "Let thy work appear unto thy servants, and thy glory to their children; and establish the work of our hands upon us; yea, the work of our hands, establish thou it."

Sentences Used by Various Church Officials as They Break the Sod

"I now break this ground in the name of the Father, the Son and the Holy Ghost."

* * *

"Other foundation can no man lay than that is laid, which is Jesus Christ."

* * *

"The fear of the Lord is the beginning of wisdom, a good understanding have all they that do his commandments."

* * *

"Blessed is the nation whose God is the Lord; the people whom he hath chosen for his own inheritance."

* * *

"Suffer the little children to come unto me and forbid them not, for of such is the kingdom of God."

* * *

"Lord, I have loved thy habitation and the place where thine honor dwelleth."

Responsive Prayer

MINISTER: O Lord, our God, we begin this work, in Jesus' name, for the strengthening of his kingdom on earth.

PEOPLE: That we may grow in faith and knowledge of our Saviour Jesus Christ.

MINISTER: That still other generations may rise up which shall bless thy holy name.

PEOPLE: That little children may learn the stories of Jesus and that older people may be kept on the pathway to heaven.

MINISTER: That Christian education may be promoted and our moral conscience alerted to all evil.

PEOPLE: That childhood may be guided and youth may be challenged.

MINISTER: That Christian fellowship may be furthered, and that from thee we may better learn to love one another.

PEOPLE: That the kingdom of God may come to us, and that all men may be saved through our Lord Jesus Christ, to whom we give all praise and glory, world without end. Amen.

* As used in Saint Paul's Lutheran Church, New Orleans, Louisiana. William H. Wedig, minister.

DEDICATION OF THE EDUCATIONAL BUILDING*

MINISTER: Having been prospered by the good hand of God and enabled by his grace and power to erect this educational building to be used for the glory of his name, we do now in his holy presence dedicate this building.

To the glory of God our Father, to the honor of Jesus Christ, his Son and our Saviour, to the praise of the Holy Spirit, source of life and light,

PEOPLE: We dedicate this building.

MINISTER: That the children and youth of today and of future generations may receive Christian education,

PEOPLE: We dedicate this building.

MINISTER: For the teaching and study of God's Holy Word, and for the Christian culture of all who may gather here,

PEOPLE: We dedicate this building.

MINISTER: For Christian fellowship and friendship and for the well being of the human body as the temple of the spirit of God,

PEOPLE: We dedicate this building.

MINISTER: That youth may come to know God as their heavenly Father and Jesus Christ as their personal Saviour and friend,

PEOPLE: We dedicate this building.

MINISTER: For the training of children in faith and character, for the summoning of youth to serviceable living, for the deepening of our sense of Christian brotherhood and for the furthering of the spirit of good will among all peoples,

PEOPLE: We dedicate this building.

MINISTER: For the missionary endeavor at home and abroad, for world-wide evangelism and education, till the kingdoms of this world become the kingdom of our Lord and of his Christ,

PEOPLE: We dedicate this building.

MINISTER: In loving memory of those who wrought here in days gone by, with sincere gratitude to those whose faith and gifts brought us to this joyful hour, and with supplication for all who shall worship here in years to come,

PEOPLE: We dedicate this building.

MINISTER AND PEOPLE: We, the people of this church and congregation, compassed about with a great cloud of witnesses, grateful for our heritage, sensible of the sacrifices of our fathers, do consecrate ourselves anew to worthy worship of God in this place. And to the continued service of God and man, we do now dedicate this educational building in the name of the Father and of the Son and of the Holy Ghost. Amen.

* As used in the Lakewood Presbyterian Church, Lakewood, Ohio. L. Wilson Kilgore, minister.

THE DEDICATION OF THE HOUSE OF WORSHIP*

The Scripture

MINISTER: How amiable are thy tabernacles, O Lord of hosts!

PEOPLE: My soul longeth, yea, even fainteth for the courts of the Lord!

MINISTER: My heart and my flesh cry out unto the living God.

PEOPLE: Yea, the sparrow hath found her an house, and the swallow a nest for herself, where she may lay her young.

MINISTER: Even thine altars, O Lord of hosts, my King and my God.

PEOPLE: Blessed are they that dwell in thy house; they will be still praising thee.

MINISTER: Blessed is the man whose strength is in thee; in whose heart are the ways of them.

PEOPLE: Who passing through the valley of Baca make it a well:

MINISTER: The rain also filleth the pools.

PEOPLE: They go from strength to strength, every one of them appeareth before God in Zion.

MINISTER: O Lord of hosts, hear my prayer; give ear, O God of Jacob.

PEOPLE: Behold, O God our shield, and look upon the face of thine anointed.

MINISTER: For a day in thy courts is better than a thousand.

PEOPLE: I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness.

MINISTER: For the Lord God is a sun and a shield; the Lord will give grace and glory; no good thing will be withheld from them that walk uprightly.

PEOPLE: O Lord of hosts, blessed is the man that trusteth in thee.

The Litany of Dedication

MINISTER: Having been blessed by our heavenly Father, through whose good-

* As used in the Lakeview Christian Church, Dallas, Texas. Kenneth M. Hay, minister.

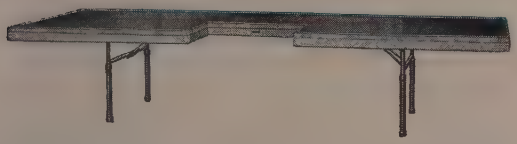
(*Turn to page 58*)

Monroe Folding Tables
For Banquet and Class

DIRECT PRICES AND DISCOUNTS TO CHURCHES, SCHOOLS, COLLEGES, etc.

The DeLuxe #3 (30 x 96 inches), our most popular table for church banquets, is also ideally suited for use in the classroom whenever group seating is desired. Most Monroe Tables are available with Special Tops of Beauty-Bonded Formica or attractive, durable Ornacel in four colorful finishes.

Kindergarten Teacher's Folding Tables



There'll be more class interest, better control when Teacher sits with the class. (See seating chart at right.) Table fully adjustable from 20 to 30 inches.

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For use in the Kindergarten or Intermediate Grades at any height, 20" to 30". When extended to full 30" may be used with other tables for adult dinners.

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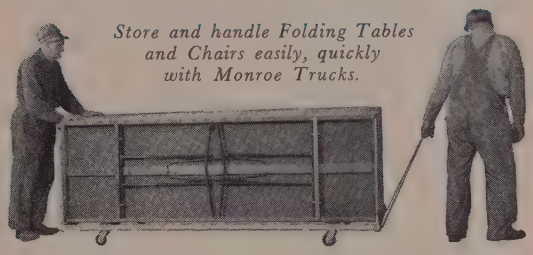
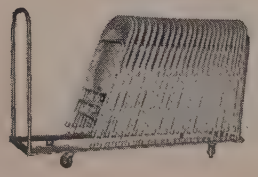


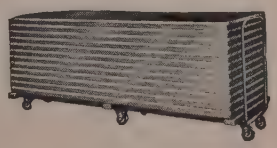
Store and handle Folding Tables and Chairs easily, quickly with Monroe Trucks.

By moving and storing Folding Tables and Chairs on Monroe Trucks, two men can clear a room six times more rapidly than when the tables and chairs are carried by hand. Table Truck No. TS illustrated above.



Chair Truck No. TSC transports and stores up to 40 chairs, depending on make.

Transport Truck No. TF. Twelve Monroe Tables on Truck stack only 29" high.



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Priming the Preacher's Pump

(*From page 13*)

its beckoning out-of-doors activities and inertia, many of our people are strikingly orthodox—by Lord Melbourne's stand. More of them are heretical—giving the kirk absent treatment in order to attend the Blue Sky Cathedral or Putting Green Temple. Of course, always with us in every season are those who, like the early Victorian premier, dislike churchgoing. "It is against my creed," Melbourne once said with a twinkle, "I am a quietist; it is the creed which Fénélon embraced and which Madame Guyon taught. You are so perfect that you are exempt from all external ordinances." (See the interesting biography, *Lord M.* by David Cecil, published in October 1954, in London by Constable.) By this criterion, once summer comes sweltering in, North American communities have an appallingly large number of quietists and an incredibly huge aggregation of perfect people.

Sermons and sermon titles of themselves will not arrest the trend to gardens, golf courses, woods and shores, and the open road at the time of divine service. But briefer services of vital worship including sermons on interesting themes do help. Now that I am once again in the familiar uniform of the old team, this is no longer an academic question. Readers of *Church Management* have tried various seasonal expedients, with varying degrees of success. Drive-in services, an early morning hour for the main service of the Lord's day; even a series on nature sermons such as we commended a year ago. Not nature sermons in the sense that they would be as suitable in a pantheistic cult's meeting or in an ethical culture society's gathering. The God whom we know in our Lord Jesus Christ is our holy, righteous and loving Father. He is also the creator whose "glory flames from sun and star."

SERMON SEEDS

I. *A Surprising Sacrament.* You may have a communion meditation to give before you leave for your holidays. While in Scotland last February, I met for the first time an old friend to whom I was drawn, through his books and letters, during the bitter years of World War II. He is Dr. George Johnstone Jeffrey—the Very Reverend Doctor, for he is a former moderator of the Church of Scotland. Among other accomplishments this gracious and masterly preacher has edited a book of addresses by representative Scots preachers. (*The Sacramental Table,* published last year by James Clarke & Co. Ltd., 5 Wardrobe Place, Carter Lane, London, E.C. 4. Send a money order for two dollars to the publisher if you desire a copy.) In this collection, which a British critic might describe as a mixed grill, there is real meat for the Christian soul.

Our first sermon seed is from a chapter written by the celebrated Edinburgh minister, Dr. Adam W. Burnet of Saint Cuthbert's Church. You may recall reading his stirring discussion of preaching in the Warrack Lectures series. Here are the main heads of Dr. Burnet's address which does not have the title given above, but simply the words, "The washing of the Disciples' feet." His scriptural source is, as you would expect, from John's Gospel, chapter 13, verses 1 to 17.

Beginning by calling attention to the strange silence of the Evangelist John to the sacrament of the Lord's Supper, he asks why John ignored the reference. It could not have been because he was ignorant of it, nor because he was averse to the symbolism. (See John, chapter 6.) It may have been because in John's day the simple sacrament had become tainted with magical ideas. He would recall the faithful to the shining splendor of the Lord's spirit which anyone may see shining as Jesus kneels and washes the feet of his men.

Then follow the main divisions: (1) It is surely a picture of Christ's love in all its fullness. (2) Christ's love in all its lowliness. (3) Christ's love in all its trust. He trusted his men and women.

Dr. Burnet retells Dr. Arthur John Gossip's lovely story of World War I. A young officer who had badly bungled a task assigned him was given the same task next day by his colonel. This time he went beyond the requirements of duty, actually covering himself with glory. Congratulated by his chaplain, the young officer protested at being praised. "What else could I do? I failed the man and he went on trusting me!" No less have Christians failed the saviour, but he goes on trusting us. In token of such trust he puts the bread and the wine in our hands.

II. Here's a sermon to teach our wandering folk that wherever they wander in summer or any season, worship is essential and lifts the most jaded heart. Here the text is from Psalm 122, "I was glad when they said to me, 'Let us go into the house of the Lord.' " Both the exegete, the late Principal W. R. Taylor, and Dr. Frank H. Ballard give the outline in their exposition of Psalm 122:1-9. "This," says our expositor, "is Worship that Makes the Heart Glad." (1) True worship of God saves us from the evils of idolatry. If we will not worship the God of revelation, we will worship something or someone; abstract ideas, personal ambition, mammon, or even our own image. (2) True worship of God unites us in ever-larger unities. Vital religion draws men and women of diverse backgrounds of race, origin, political opinion, and social class together on the deepest level—spiritual fellowship. (3) True worship "lifts men's minds above themselves and increases the joy of God-centeredness." When prayer and praise in social worship are neglected, is it not true that psychological clinics are overcrowded? Sanity, peace, and joy come when we lose ourselves in adoration of the great God who made and saved us. "Come let us join our *cheerful* songs, With angels round the throne."

III. How about another summertime homily on praise? Here the sermonic ore waiting to be mined lies

(*Turn to page 30*)

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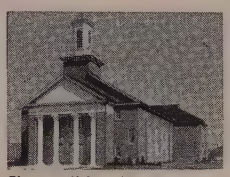

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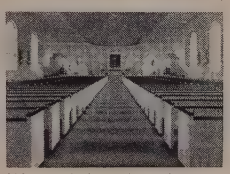

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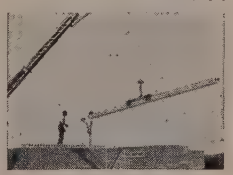

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JULY 1955 - JUNE 1956

Liturgical and Executive Calendar

July—1955

3 5th Sunday after Pentecost
Independence Sunday
4 Independence Day
10 6th Sunday after Pentecost
17 7th Sunday after Pentecost
24 8th Sunday after Pentecost
25 Saint James' Day
31 9th Sunday after Pentecost

August—1955

6 The Transfiguration
7 10th Sunday after Pentecost
14 11th Sunday after Pentecost
17 Birthday of Davey Crockett
21 12th Sunday after Pentecost
24 Saint Bartholomew's Day

KINGDOMTIDE

"Kingdomtide" is a term created by the Committee on Worship of the National Council of Churches. It denotes the season of the kingdom of God on earth.

28 1st Sunday in Kingdomtide
Festival of Christ the King
Saint Augustine's Day

September—1955

4 2nd Sunday in Kingdomtide
Labor Sunday
5 Labor Day
11 3rd Sunday in Kingdomtide
18 4th Sunday in Kingdomtide
25 5th Sunday in Kingdomtide
Christian Education Week begins
29 Saint Michael's Day

October—1955

2 6th Sunday in Kingdomtide
World Wide Communion Sunday
4 Saint Francis of Assisi Day
9 7th Sunday in Kingdomtide
Men & Missions Day
Churchmen's Week begins
16 8th Sunday in Kingdomtide
Laymen's Sunday
18 Saint Luke's Day
23 9th Sunday in Kingdomtide
World Order Sunday
28 Saint Simon's Day
Saint Jude's Day
30 10th Sunday in Kingdomtide
Reformation Sunday
World Temperance Day
31 Reformation Day

November—1955

1 All Saints' Day
2 All Souls' Day
4 World Community Day
6 11th Sunday in Kingdomtide
World Peace Sunday
11 Armistice Day
13 12th Sunday in Kingdomtide
Stewardship Day
20 13th Sunday in Kingdomtide
Sunday before Advent
Thanksgiving Sunday
24 Thanksgiving Day

ADVENT

Advent is the season of expectancy as Christians prepare themselves for the coming commemoration of the birth of Jesus. It also marks the beginning of the historic church year.

27 1st Sunday in Advent
30 Saint Andrew's Day

December—1955

4 2nd Sunday in Advent
6 Saint Nicholas' Day
11 3rd Sunday in Advent
Universal Bible Sunday
18 4th Sunday in Advent
Sunday before Christmas
21 Saint Thomas' Day

CHRISTMASTIDE

The Christmastide season, not just Christmas Day, is the period of the commemoration of Jesus' birth. This Nativity season is one in which we give recognition of the important significance of the coming of the Son of God.

24 Christmas Eve
25 Christmas Day
26 Saint Stephen's Day
27 Saint John the Evangelist's Day
31 New Year's Eve (Watchnight)

January—1956

1 1st Sunday in Christmastide
New Year's Day
Festival of the Christening
Universal Week of Prayer begins
5 Twelfth Night
Epiphany Eve

EPIPHANY

Epiphany is the season when we commemorate the manifestation of Jesus as

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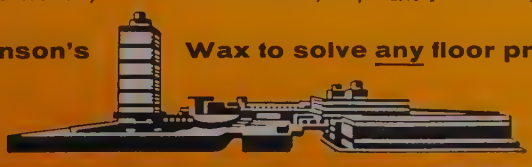

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the Christ upon three different occasions, all of which are said to have taken place on the same day of the year. The three manifestations or appearances are, (1) when the Magi from the East came to worship him at Bethlehem, (2) when the Holy Spirit descended upon him in the form of a dove at the time of his baptism, by John, in the Jordan River, and (3) when he began his miracles by changing water into wine at the wedding feast at Cana.

6 The Epiphany
8 1st Sunday after Epiphany
15 2nd Sunday after Epiphany
Missionary Day
Church & Economic Life Week begins
22 3rd Sunday after Epiphany
24 Saint Timothy's Day
29 Septuagesima Sunday
Youth Week begins

February—1956

2 Presentation of Jesus in the Temple
5 Sexagesima Sunday
12 Quinquagesima Sunday
The Transfiguration (also August 6)
Race Relations Sunday
14 Shrove Tuesday
Saint Valentine's Day

LENT

The lenten season is a time of renewal and rededication of the Christian commitment. For the preacher, it is the time of the year when expository preaching is needed. The combination of this kind of renewal and preaching leads the church up to the commemoration of the resurrection, the high point in the Christian year.

15 Ash Wednesday
17 World Day of Prayer
19 1st Sunday in Lent
Universal Day of Prayer for Students
Brotherhood Week begins
24 Saint Matthias' Day
26 2nd Sunday in Lent

March—1956

4 3rd Sunday in Lent
11 4th Sunday in Lent
17 Saint Patrick's Day
18 Passion Sunday
25 The Annunciation
Palm Sunday
Holy Week begins
29 Maundy Thursday
30 Good Friday
31 Easter Eve

EASTERTIDE

The season of the resurrection is more than just an idea of immortality. Immortality is a common concept of most religions, but the Christian concept of the ressurection is unique. Its significance lies in the greatness of an all-powerful God who is victorious over the world and even over death itself.

April—1956

1 Easter Sunday
2 Pasch Monday
8 1st Sunday after Easter
15 2nd Sunday after Easter
National Christian College Day
22 3rd Sunday after Easter
25 Saint Mark's Day
29 4th Sunday after Easter

May—1956

1 Saint James the Less' Day
Saint Philip's Day
4 May Fellowship Day
6 5th Sunday after Easter
Rural Life Sunday
Rogation Sunday
National Family Week begins
10 Ascension Day
13 6th Sunday after Easter
Sunday after Ascension Day
Festival of the Christian Home (Mother's Day)

WHITSUNTIDE

The Whitsuntide or Pentecost season is the season of the Holy Spirit and of the birth and expansion of the Christian Church. Whitsunday commemorates the day when the Holy Spirit visited the group of praying disciples, and commissioned them to go into the world to extend the gospel. Sundays in this season are computed from Pentecost. Some churches, however, prefer to compute the Sundays from Trinity, which is the Sunday following Pentecost.

20 Whitsunday (Pentecost)
Christian Unity Sunday
27 Trinity Sunday
30 Memorial Day

June—1956

3 2nd Sunday after Pentecost
10 3rd Sunday after Pentecost
Children's Sunday
11 Saint Barnabas' Day
17 4th Sunday after Pentecost
Father's Day
24 5th Sunday after Pentecost
Nature Sunday
Saint John the Baptist's Day
29 Saint Peter's Day
30 Saint Paul's Day

Charity will not only save us from evil speaking, but also from misunderstandings and implying wrong motives to our neighbors, and refusing to believe evil reports until shown to be positive truths.

* * *

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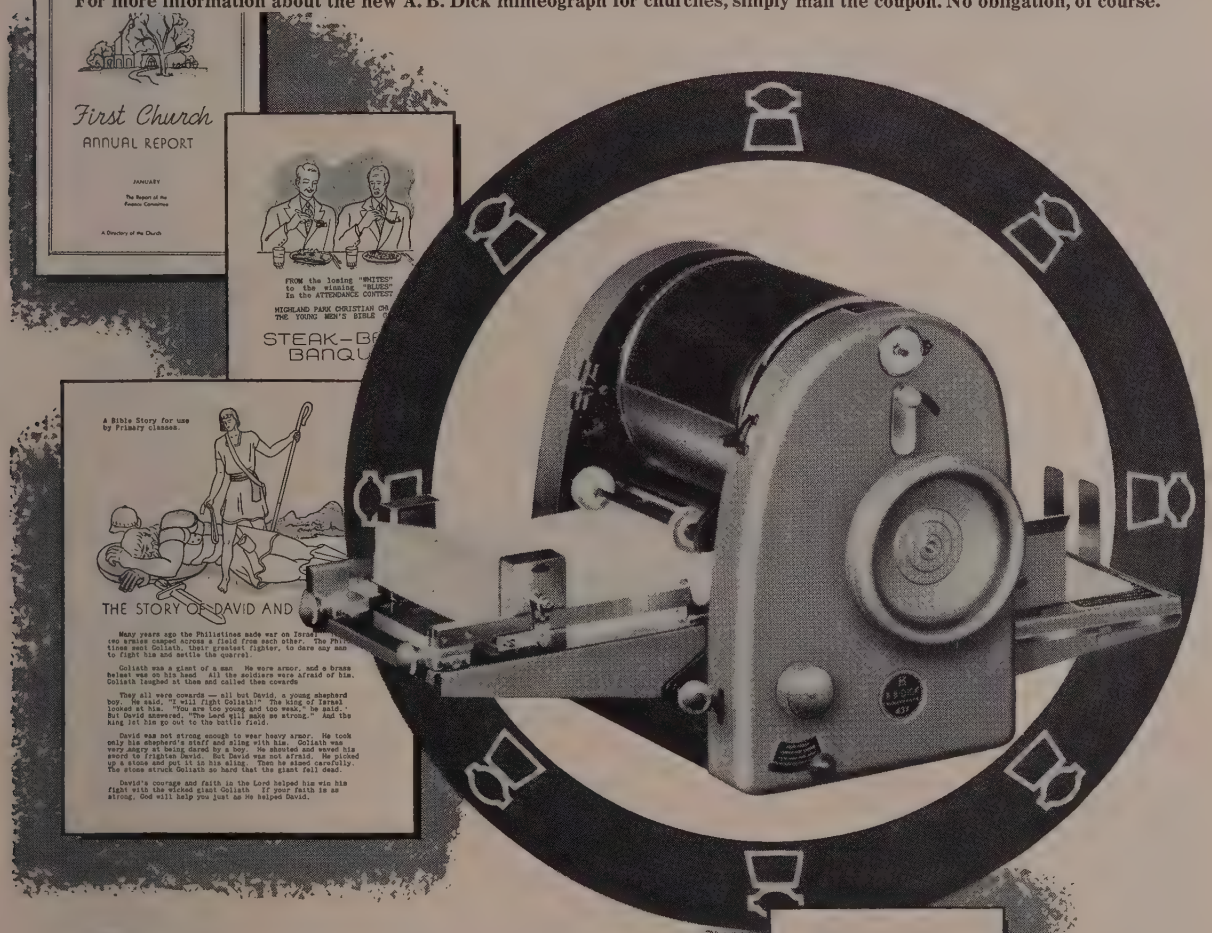

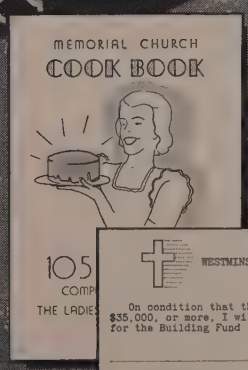

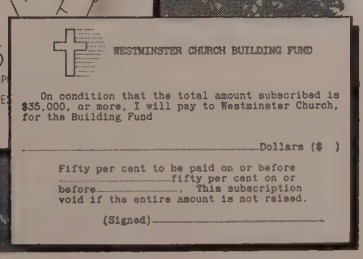
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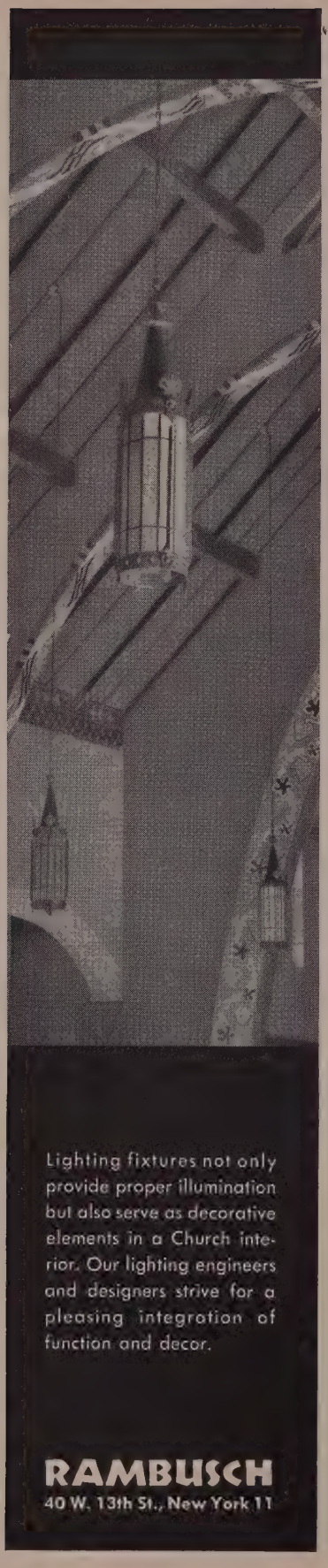
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Priming the Preacher's Pump

(*From page 25*)

in Psalm 150:1-6. The prospector and chief operator on this lode is the *Interpreter's Bible* writer, Dr. Ballard, already named. Here are his divisions, in the form of pertinent questions: (1) Where is praise to be offered? Answer: Praise God in his sanctuary. (2) Why is God to be praised? Here verse 2 of Psalm 150 gives the right answer: "Praise him for his mighty deeds; praise him according to his exceeding greatness." Think of what God has done in creation and provision for all his children's needs; think most of his redemption through his Son Jesus Christ. (3) How is God to be praised? Study of verses 3-5 of this closing Psalm gives the clues. Here the ministry of music as well as of silence needs to be reviewed and appraised. What of the hymnal as a means of grace? (4) By whom is God to be praised? Verse 6: "Let everything that hath breath praise the Lord! Praise the Lord!" Not merely priests, parsons, choristers, not even those who have been recipients of special blessings—let everything and everyone "praise the Lord." Oliver Cromwell on his deathbed asked with pardonable annoyance, "Is there no one here who will praise the Lord?" Question: How does a Christian best praise God?

IV. *Don't Relax!* Here is a counsel flagrantly contradictory to much current religious or pseudo-religious advice. So be it. The art of relaxation is one all need to cultivate—some of the time. More imperative for Christian action is the ability to be properly worked up concerning vital issues. Recall Churchill's moving sermon to the House of Commons and to the world on March 2, 1955. "What ought we to do? Which way shall we turn to save our lives and the future of the world? . . . what would lie before them (the children) if God wearied of mankind?" He was properly tense. Here then is a text for a meditation for good people thinking chiefly of relaxation, which of course the Lord wants them to enjoy, provided it is for recharging their spiritual batteries, and strengthening their moral muscles for the burdens he wants them to carry.

Galatians 6:6-10. Note particularly verse 9 (RSV: "And let us not grow weary in well-doing . . .") which may be freely translated as, "Don't get tired of doing the fine thing, for, when the proper time comes, we will reap so long as we don't relax our efforts. So then, as we have opportunity, let us do good to all, especially to those who are members of the household of the faith."

Underscore those words of the intensely practical Paul, "so long as we don't relax our efforts." It's rather grim for us easy-going moderns, but there it is in verses 7, 8. If a man allows the "soft" side of his nature to dominate, he can expect nothing but a harvest of trouble. As a wise Biblical teacher of Glasgow, Professor William Barclay, wrote, "If a man keeps on always walking the high way, and always doing the fine thing, he may have to wait long, but in the end God repays. Christianity never took the threat out of life." But Paul finishes by reminding his companions that while sometimes (as in vacation time!) the duty and work of Christian generosity and service may be irksome, the duty remains. "Don't relax" in the service of Christ! "Let us not grow tired of doing good," (even when, As July draws near, we are tired of doing—period) is J. B. Phillips' paraphrase of the verse, "Let us not grow tired of doing good, for, unless we throw in our hand, the ultimate harvest is assured."

PARSON'S BOOK-OF-THE-MONTH

Have you heard any serious criticism of the plan underlying *The Interpreter's Bible*? Some months ago the thoughtful librarian of one of our famous theological seminaries expressed the only criticism of a major kind I have heard. "Too often," said the librarian, "the exegete and the expositor of a particular Biblical book in this series are at variance with one another. Ideally, the man who did the exegesis should

do the exposition. The scholar should be the preacher." Actually in one of the Old Testament volumes this method was employed. Principal-emeritus W. A. L. Elmslie of Westminster College, Cambridge, did both exegesis and exposition of I and II Chronicles in Volume III. Doubtless there are advantages when a competent scholar is also a resourceful preacher. But the two gifts do not always reside in the same soul!

What you must have heard expressed are preferences for one volume over another. In such evaluation the subjective factor operates strongly. One man's meat is another man's hash, as more than one cafeteria customer must have observed. For example, I thought that the treatment of Romans, and that of the four Gospels would prove to be my favorites. Yet each succeeding volume evokes fresh enthusiasm and disturbs my order of preference. Certainly Volume IV—Psalms and Proverbs—must be high up on the list. True, I know or knew most of the contributors, two of them with a degree of intimacy during my Toronto pastorate; the late Principal William R. Taylor, distinguished scholar and churchman who contributed much to the RSV Old Testament; and Dr. J. R. P. Sclater, distinguished Scottish and later Canadian preacher and United Church of Canada moderator. Professor W. Stewart McCullough, also of the University of Toronto, is thoroughly trustworthy in his field of oriental languages. Of course, the Biblical book itself has much to do with our interest and appreciation. Is there any other Old Testament book that means so much to so many Christians as the book of Psalms? Our fathers preached much from this mirror of the soul and lifted their flocks closer to the shepherd-heart of the eternal through browsing in the ever green pastures of this prayerbook.

Dr. Sclater loved the psalter and his discriminating congregations in Edinburgh and in Toronto loved it when their man in the pulpit ranged in this field. Dr. Frank Ballard shares the homiletical study of the Psalms with Dr. Sclater. Read

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Sclater on any Psalm in his section (Psalms 1-41) and Ballard on such a Psalm as 150 (see Sermon Seeds this month), and you will give thanks that such perceptive poet-preachers accepted the assignment. I have yet to read Dr. Charles T. Fritsch and Dr. Rolland W. Schloerb on Proverbs. Confidently, from what I know of Dr. Schloerb's thoughtful preaching and teaching of the art, I predict that it will repay any man's digging when he moves into this part of scripture's terrain with such a master gardener.

A student asked, "If you could only find $20.00 to devote to two basic books for Biblical study and preaching, what would you recommend buying?" Unhesitatingly I answered, "Two of the Abingdon *Interpreter's Bible* volumes; and my choice would be Volume VIII (Matthew-Mark) and Volume IV (Psalms-Proverbs). Then I'd pray for another $8.75 ($6.25 to be exact, as $2.50 would remain from the $20.00) to buy Volume IX (Acts-Romans)!"

NOTABLE QUOTES

Abner Dean, the cartoonist-philosopher, has drawn a memorable picture of a great, yawning abyss with a number of naked people peering vainly down into the depths. One of the men is turning to say over his shoulder (to you?), "Will the three wise men please step forward?"—Charles B. Templeton, *Life Looks Up.* Harper & Brothers, 1955. p. 116. $2.50.

* * *

The bread of life that is offered in Word and sacrament in formal worship is bread for every day and every moment. The members of the Church do not cease to be the Church when they are scattered to their several occupations, and, whenever they are, they must feed continually upon the bread of life or they die. Our daily life is not life but rather death, unless, in every hour of every day, we are the Church that abides in God and has God's Word abiding in it. Worship is the Church's vital breath.—James D. Smart, *The Teaching Ministry of the Church.* Westminster Press, 1954. p. 120.

* * *

There is an old story about the king of ancient Sparta. A stranger visiting his rugged kingdom for the first time was surprised to find that Sparta was not protected by any walls. "Where are the walls of Sparta?" the stranger asked the king. The monarch took the stranger by the arm and led him to a window of the palace which looked out over a parade ground. There in strictest discipline stood rank on rank of Spartan soldiers. "There are the walls of Sparta," said the king. "Ten thousand loyal men, and every one a brick."—John Heuss, *Our Christian Vocation.* Seabury Press, Inc., 1955. p. 164. $3.25.

* * *

. . . there is nowhere any mention (in Psalm 23) of the shepherd's dogs. In our day they do a great

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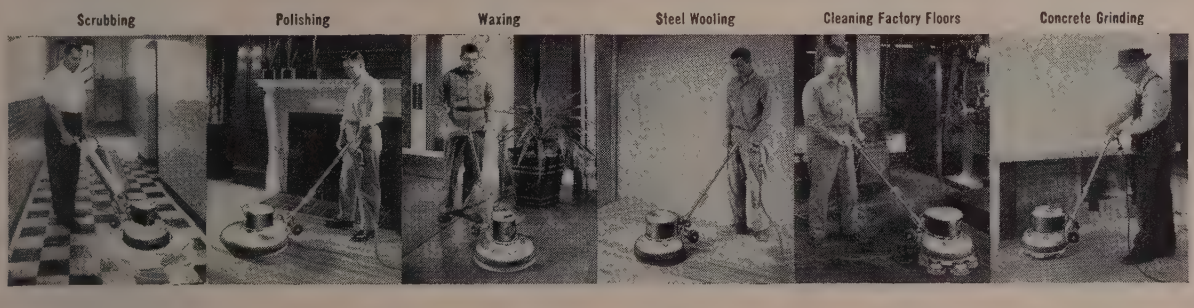
deal of the shepherding of wandering sheep. Their skill is uncanny and has become proverbial; but only a countryman knows how high is their sense of honor. A sheep dog will finish a day exhausted almost to collapse, his feet wounded and sometimes bleeding, but not a single sheep will have been lost; all are enfolded. On that fact a poetic preacher of an older time fastened. He spoke in the vernacular, which added both force and tenderness to his words. "The Lord is my shepherd," he cried, "aye, and more than that, he has twa fine collie dogs, Goodness and Mercy. With him before and them behind, even poor sinners like you and me can hope to win home at last."—the late J. R. P. Sclater in exposition of Psalms, *The Interpreter's Bible,* Volume 4. Abingdon Press, 1955. p. 130. $8.75.

"Look at me," someone is saying, "God would have to work a miracle to change me." Well, do you think that kind of miracle is incredible? Listen! I vividly recall the afternoon when I was well started on my radio sermon, when suddenly the man at the controls lifted his arms, and stopped me. "It's all off," he said, "the Japanese are attacking Pearl Harbor." What a day! Who can put into words the outraged thoughts we had about those Japanese bombers? My friends, the pilot who led the attack on Pearl Harbor is in this country now training to be a Christian missionary. He is Captain Mitsuo Fuchida, and he is going back to preach the gospel to his people. . . . That kind of miracle has made Christian history for nearly two thousand years.—Harry Emerson Fosdick, "The Importance of Doubting Our Doubts" in *Great Preaching Today,* edited by Alton M. Motter. Harper & Brothers, 1955. p. 60, 61. $3.00.

* * *

Why do children turn from righteous parents? and husbands from their righteous wives, and vice versa? Why do Christians turn away from their righteous pastors? Why do people turn away from righteous neighborhoods? Why do many turn away from righteous Christianity and from the Jesus it paints and the God it proclaims? Often, certainly, it is because they want to escape judgment. But more often it is because they seek a love which is rooted in forgiveness, and this the righteous ones cannot give. Many of those to whom they turn cannot give it either. Jesus gave it to the woman who was utterly unacceptable. The Church would be more the Church of Christ than it is now if it did the same; if it joined Jesus and not Simon in its encounter with those who are rightly judged unacceptable. Each of us who strives for righteousness would be more righteous if more were forgiven him.—Paul Tillich in "To Whom Much Was Forgiven" in *Best Sermons,* edited by Paul Butler. 1955. McGraw-Hill. p. 180. $4.50.



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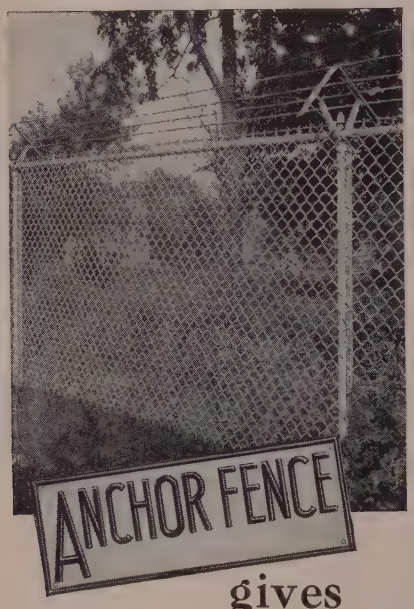

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Care of the Church Building

(*From page 17*)

and pictures on walls that it is a difficult job. Try not to disturb the various items which have been placed in position by the teachers.

Fellowship Units

( ) Kitchen. The ladies usually clean the kitchen after each function and sweep the floors. The custodian should see that it has an occasional more thorough cleaning. Instructions for various types of flooring are found in the other pages of this article. See that all water faucets and drains are properly functioning.

( ) Dining rooms. Walls, floors and tables all need attention. Usually the dining room is a double purpose room. Storage should be provided for chairs and tables. Without such space orderliness is difficult. The floor is important and needs much care. Walls need dusting and cleaning.

( ) Windows. The usual attention to windows, including washing. Make sure that sash cords and weights are in good condition.

( ) Church parlors. Here, if anywhere in the church, we find carpeting, unholstered furniture, and pleasing wall decoration. Vacuum cleaning is a weekly necessity.

( ) Hallways. All halls and passageways should be kept clear of chairs, desks, and other obstructions due to fire-risk. Floors should be kept clean and carpets free from tears. Loose linoleum or tiles need to be reset. Lights should be kept bright.

Washrooms and Toilets

These are placed in the churches in various locations for the convenience of the church family.

( ) Walls should be kept clean.

( ) Coat and hat hooks and racks are advised.

( ) Towels. Check to see that clean towels, paper or cloth, are available.

( ) Toilet paper. Make sure that there is an adequate supply.

( ) Lights. Keep in good condition.

( ) Mirrors. Keep clean.

( ) Toilets and basins. Make sure that there is sufficient water pressure; that the toilets flush properly; that there are no leaks.

Office and Study

Another problem child.

( ) Books. Dust the shelves and books as they are in the shelves. Do not remove books for individual dusting. Allow the minister to arrange.

( ) Desks. Should be dusted once a week and periodically polished.

( ) Windows. Wash and make sure that they are opening properly.

( ) Other furniture. Dust weekly.

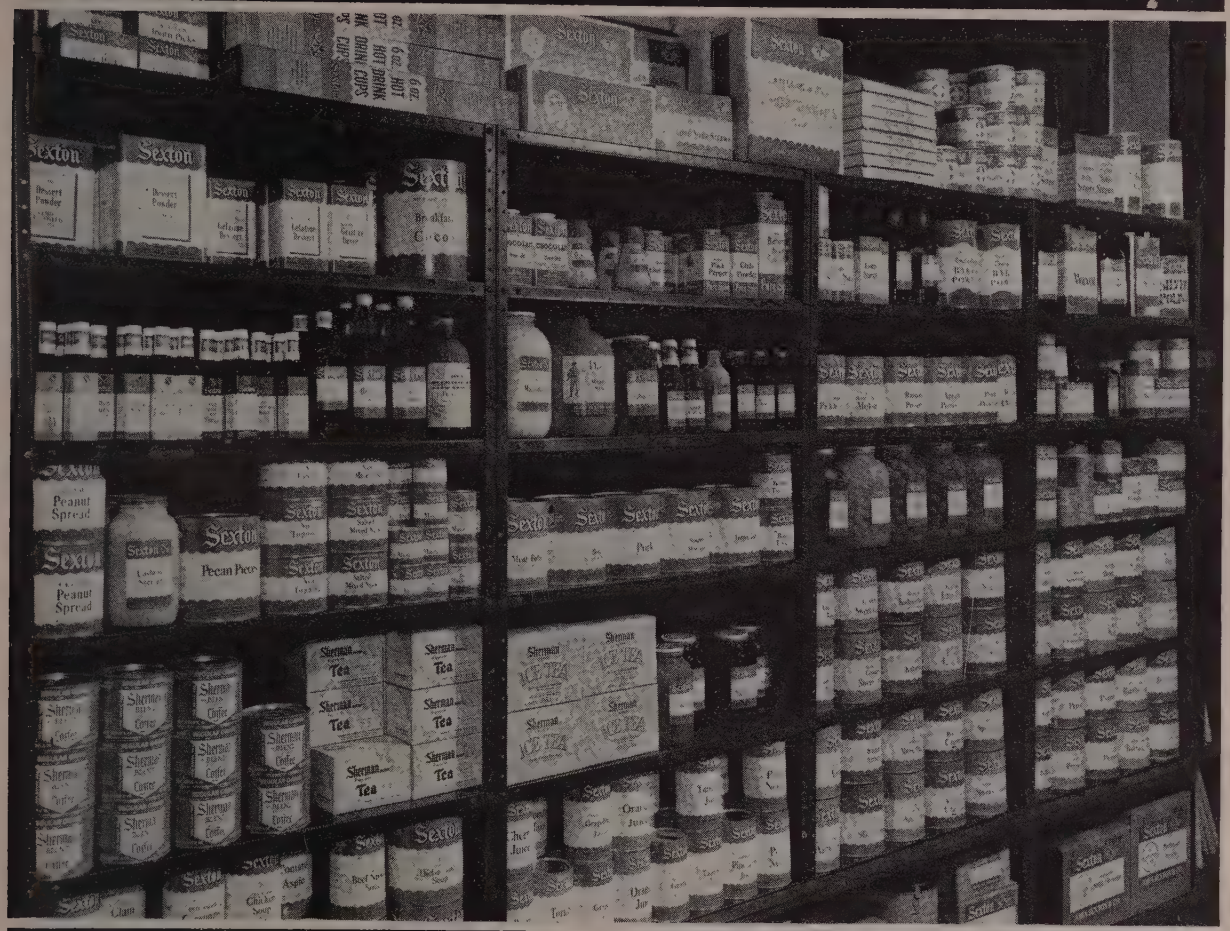
( ) Sacristy. This is the correct term for the room for the clergy vestments and the articles for the Holy Communion. While the custodian should make weekly dusting of the room and walls, the cleaning of the worship items is usually left to other hands.

( ) Choir vestments may be kept in the sacristy or in a special room. In either case there are cabinets for the vestments. The custodian should do his usual weekly dusting and cleaning, but the care of the vestments belongs to the choir.

Heating and Air Conditioning

There is no uniform method of heating a church, nor is there any single approved method of air conditioning. Many times the cooling system uses the same pipes for circulation as does the heating system. In this area there is often need for trade help in keeping the mechanics of the process in good condition. But there are some very definite instructions which need to be given the custodian.

( ) If coal, oil or wood is used for fuel, provide some plan for giving advance notice when the supply is low.



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( ) In case of wood and coal, see that ashes are removed promptly so there is no danger of burning out grates. Until ashes are moved out of doors, have a fireproof area for their deposit.

( ) A mechanical lift will help custodian raise ashes to surface for collection.

( ) Check chimneys and flues for leaks.

( ) Custodian should have a chart showing engagements for the weak and instructions for the proper temperatures for each part of the building.

( ) Fire doors must be kept closed at all times except when used for passage.

( ) All boilers should have an annual cleaning by a qualified tradesman who will report defects.

There are in use three general methods of air conditioning: the packaged conditioners which come intact and are placed on the floor in various locations; the general refrigeration method in use by public buildings and business; the smaller sized refrigerating system which does not keep refrigeration at all times but can be started several hours, or days, in advance of use.

( ) In case of the packaged system, each unit must be turned on by the custodian at a time sufficient to reduce the temperature in the room.

( ) In case of general refrigeration, the motors are usually kept running, or at least on thermostat, all the time.

( ) In case a smaller refrigeration is used, the custodian must have instructions as to the number of hours of refrigeration necessary to reduce the temperature to the degree desired.

Most of the larger installations today have valves which make it possible to direct heat into some of the building units while leaving it out of others. The custodian will need instruction in the proper use of these valves.

Wiring and Lights

( ) Keep on hand a supply of bulbs of the varying sizes so that burned out bulbs may be replaced.

( ) Keep a supply of wall switches on hand for replacement purposes.

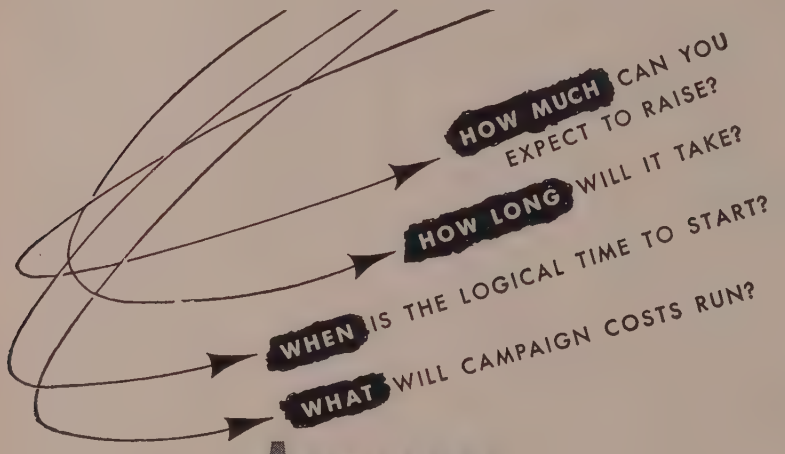
( ) Avoid loose wires. When necessary for various programs, have them placed so that there will be no danger of people tripping over them.

( ) Custodian should have a proper extension ladder or bulb remover to replace bulbs in ceilings.

( ) As an additional load is placed on electricity, be sure to check the capacity of the wiring. Rewire if necessary to avoid overheating.

The Parsonage

The instructions here are for the minister rather than the church custodian. The usual practice is for the minister to care for the house in which he lives and to make requests



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for repairs or new facilities as the need may arise. However, the trustees should keep in mind that the parsonage, manse or rectory, as one may prefer to call it, is the property of the church and the church is responsible for its upkeep. Here are some items which need to be checked periodically.

( ) Heating systems.
( ) Chimney and flues.
( ) Electric wiring.
( ) Roof.
( ) Walls. (especially those of masonry)
( ) Floors.
( ) Interior walls. They may need new paint or new paper.
( ) Bills for heating. (to see if furnace is efficient)
( ) Plumbing.

Church Building Insurance

One of the best ways to assure that your building is in good physical condition is to have periodic inspections by some reliable insurance appraiser. Fires take a heavy toll of churches and this may be the first consideration. But there are other considerations and other types of insurance which are desirable. Destruction by fire is caused by a number of causes.

Most of them come from overheating. The custodian or some other person forces the stove or furnace beyond its capacity. The result is that fire starts in partitions. It is always desirable that the church be heated by a central heating system and that supplementary stoves and heaters are not used. Especially avoid open-flame burners.

Defective wiring comes second in the cause of fires. Many custodians are not aware that there is a limited capacity to wire as there is to pipes. The wiring may have been sufficient when the church was first erected but the increasing use of the building has put a strain on the wiring which it cannot stand and so overheats, causing fires to start.

Each year there are a limited number of church fires started by natural lightning. The high spires and towers make churches good targets. Properly installed lightning

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protectors will reduce these fires.

Lighted candles used in worship ceremonials also take their toll. They should be used with caution. Do not permit children to march with candles in their hands. There are now available electric candles which may be safely used and these should be substituted for the wax or tallow ones.

Human carelessness is another cause of many church fires. Waste paper and other inflammable materials are permitted in waste baskets, corners, or stairways, where a carelessly thrown match or cigarette may start a conflagration.

Of course, there is always danger of fire from viciousness. There are some people so morally depraved that they will toss a flame into the church setting fire to the building.

To be adequately protected against fire is a must with every church. The Standing Committee on Insurance of the United Church of Canada has sent to its churches the following recommendations to prevent fire:*

1. At regular intervals secure from competent appraisers, information as to the actual value of the church buildings and contents and make any necessary adjustments in the amount of insurance carried (i.e.—Brick construction cost, year 1941—$1,000, in 1951, cost of $2,313).
2. Compile and keep up to date, inventory of contents of all church buildings.
3. Arrange for regular inspection of heating equipment by competent persons. Also inspect condition of chimneys at regular intervals.
4. Arrange for regular inspection of electrical wiring by competent persons, with particular attention to capacity of fuses. (A reduction in rate may be allowed if certificate of approval is secured from the local electrical authorities.)
5. See that a metal lined cabinet or metal box is provided for the storage of mops, brooms, cleaning cloths, etc., except if such equipment is kept in a fire proof boiler room. (Reduction in rate may be allowed if this precaution is taken.)
6. Particular attention should be given to cleanliness about church premises. Papers, trash, etc., should not be allowed to accumulate. If coal is used for heating, ashes should be deposited only in metal containers before removing them from the premises. No accumulation of dust should be permitted, with special care in organ lofts. This area should be kept clean by those experts servicing the organ.
7. Determine the advisability of installing the requisite number of fire extinguishers suitable to your particular church building. (Reduction in rate may be secured for this precaution.)
8. It is very important that in the portions of buildings used for Sunday school purposes or for the accommodation of younger persons, exits be clearly indicated by prominent signs.
9. Regardless of the number of agents placing insurance on the church's property, it is recommended that one agent be appointed to supervise, so that proper and uniform coverage is arranged.
10. It has been found advantageous by many congregations to so arrange an insurance schedule, that approximately the same amount in premiums is payable each year. This assists those responsible for making up the annual budget.
11. If more than one fire policy is in force on any one risk, care should be taken that all such policies are concurrent (i.e.—similar in range, form and wording).

* From a leaflet Note on Insurance. Used here through permission of the Standing Committee on Insurance of the United Church of Canada.

Example "A"

Church property with actual cash value (replacement cost less depreciation) at time of loss	$100,000
Insurance to comply with 80% coinsurance of at least	80,000
Insurance carried for full compliance	80,000
Amount of loss	16,000
Collectible loss $\frac{80{,}000 \text{ (amt. of ins.)}}{80{,}000 \text{ (80\% of val.)}} \times 16{,}000 =$	16,000
Insurance pays	16,000

Example "B"

Church property with actual cash value (replacement cost less depreciation) at time of loss	$100,000
Insurance to comply with 80% coinsurance of at least	80,000
Insurance carried (5/8 of compliance)	50,000
Amount of loss	16,000
Collectible loss $\frac{50{,}000 \text{ (amt. of ins.)}}{80{,}000 \text{ (80\% of val.)}} \times 16{,}000 =$	10,000
Insurance pays	10,000
Uncollectible loss 3/8 or	6,000

Exhibit 1

In these days of rising construction costs the church should have periodical examinations to make sure that it is carrying full insurance on the building. Full insurance means the replacement cost, at present day prices, less depreciation. Coinsurance, in which the church agrees to keep the building insured at 80% or 90% of the replacement value is available to churches at a reduction in rate. Exhibit 1 shows two examples which show that the church which does not carry all of the available insurance becomes a self insurer in case of a loss.

In insurance terminology the word "building" includes storm doors and windows, door and window screens, shutters, fences and all permanent fixtures, including bells, pews, altars, fonts, but excluding movable property such as organs, organ blowers, chairs, desks, etc.

Other Building Insurance

While fire insurance is a "must" for churches there are other types of insurance which also give valuable protection. These would include public liability and property damage, contingent liability insurance, plate glass insurance, stained glass window, communion sets, and altar ware insurance, and insurance on equipment such as projectors, type-

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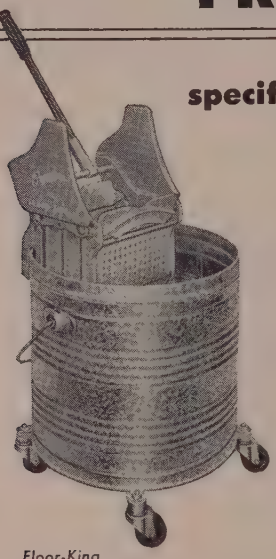

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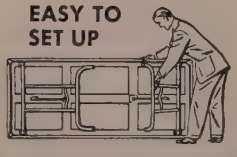

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writers and business machines.

Care of Floors

The proper care of floors is so important that we go into it in detail. A good wood floor will last for several generations if it has proper care. When a new floor is laid the treatment consists of four separate operations. The first is sanding to make the surface smooth. Next is cleaning. Neither soap nor water is used in this process. There are cleaners available which do a good job. Next, a filler is applied. This sinks into the grain of the wood and destroys any porosity. Then comes the waxing. This is usually the final process though some prefer to add a fifth process and apply a dressing.

In caring for an old floor this process will be in part duplicated. It will need periodic cleaning. Do not use water or soap. Do not use grease nor oil. Use one of the several dust laying preparations and then sweep it up with a cotton sweeping brush.

Some churches allow their floors to become so dirty that when cleaned it is necessary to sand. Where this is true, after the sanding the floor must be again cleaned, sealed and waxed. If it is watched carefully, the sanding may be avoided by giving it a sealing and waxing every six months to a year.

Other Floors

Many other types of flooring are used in the churches of today. Given the care they deserve, most types will serve for years. Probably asphalt tile is the most commonly used next to wood. The first step in the care of asphalt tile is to know what not to use. Do not use grease or oils. These act as solvents and eventually tear down the floor. The steps to be followed are these.

1. Clean the flooring. Use any one of the neutral cleaners now on the market. You apply with a clean mop then squeege off or wipe dry. Soaps and powders are poor cleansing agents because they cannot be rinsed.

2. After cleaning seal the floor with one of the new synthetic types of liquid sealers. The seal protects against moisture, dirt and grease.

3. Apply a good quality emulsion wax.

Next to asphalt tiles, linoleum and rubber are popular. The general rule for cleaning these is identical with the suggestions for the asphalt tile. Alkali solvents if used for any period of time will destroy the tiles. The damage will show up much quicker in the case of asphalt or linoleum. Rubber resists misuse and then, finally, goes to pieces all at once. Many churches blame the quality of the rubber when the responsibility really belongs with the caretaker and the materials with which he has been supplied.

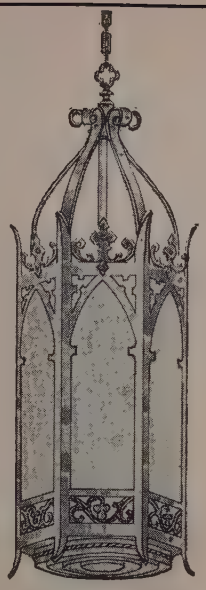
Terrazzo and cement are also used in churches. Terrazzo is a cement floor in which marble chips have been imbedded. It can be a very beautiful floor. Cement is probably never a beautiful floor but it can give long-time service if properly treated. For these floors:

Avoid acids, abrasive powdered cleaners and alkali soaps.
Avoid spirit wax type sealers.
Avoid varnish type sealers.
Follow these instructions.
Clean with a safe chemical cleaner.
Seal with a penetrating (not a surface) filler or seal.
Maintain with a non-greasy dressing.

The sealing is very important with the terrazzo and cement floors. A proper seal will prevent discoloring or chipping. It will prevent the white powder which so often appears on the cement floors. After the sealing the use of a good dressing will keep such floors in good condition for many years.

NEW DEAN

Dr. Jerald C. Brauer, a 33-year-old Lutheran minister, has been selected as dean of the Federated Theological Faculty of the University of Chicago. Federated Theological Faculty, the largest single Protestant theological faculty in the country is comprised of, The University of Chicago Divinity School (Baptist), The Chicago Theological Seminary (Congregationalist), Meadville Theological School (Unitarian), and Disciples Divinity House (Disciples of Christ).



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Rittenhouse Square, Philadelphia 3, Pa.

1717—Two hundred Thirty-eight Years—1955

ALEXANDER MACKIE, President

(*From page 15*)

writing for his firm, explains that it cannot guarantee the success of the campaign, but "we do guarantee to give the best possible service and do our utmost toward success." He adds, "We will not, however, recommend a goal that does not seem to us to have reasonable hope for success, nor accept a campaign that does not seem to us to have that possibility." Thomas White and Associates say that a guarantee "transfers responsibility for success from the members of the church to the professional organization." Wells Organizations do guarantee success of the effort undertaken. This organization insures results based on the average results obtained from other churches of the same size and similar giving habits. It also insures one hundred per cent collection of pledges raised at the conclusion of the canvass service.

The Best Time for Campaigns

Question six is more or less a controversial one. When is the best time to conduct a campaign? Six of these fund-raisers prefer to conduct the campaign before the building plans have been prepared. They are Campaign Associates, Marts & Lundy, National Fund-Raising Services, Nygaard Associates, Thomas White and Associates, and Wells Organizations. Each of these, however, will consider later campaigns. The others prefer to have the plans in hand before the effort. Some of the reasons for the earlier campaigns are:

> Capital fund potential is measured by church numerical and giving habits. . . . Development of plans can cause normal controversies among the membership, resulting in delay, and further a disappointed element during the fund-raising phase, with an attendant lowered standard of giving. *Campaign Associates*

> By conducting the canvass first, the stewardship "concepts of building" can be given proper emphasis. Wells has found that the average family will "give" more per week, for 100 or 150 weeks, when appealed to on the basis of the need of the giver to give. *Wells Organizations*

Now let's take the other side of the question. What are the reasons for conducting the campaign after the plans have been accepted? David S. Ketchum challenges some of the proponents of early campaigns. He writes:

> Campaigns should follow, not precede, basic decisions by building committees. Church members who can see the preliminary drawings of the new facilities, and who are told of the specific plans of their building committees, give much more understandingly and willingly because they can visualize how their pledges will contribute to the work of the kingdom.

Lawson Associates write:

> If the plans have been decided upon and the cost determined, it is easier to be able to set a reasonable financial goal after an econometric survey of the church constituency and its friends.

What is the minister's part in these efforts? There have been rumors about the terrific pressure put on the pastors to give of themselves and their money. The replies give very specific answers to this question. Condensed, the replies are these:

> The minister is the spiritual leader of the campaign, not the financial leader. A sacrificial gift from him, however, is very desirable. *Campaign Associates*

> Leadership and active cooperation from himself and his board. Give as his heart and conscience dictate. *Cumerford*

> To do everything possible to develop the spirit of Christian stewardship. He will, of course, be a contributor in the campaign. Size of gift is left to his own judgment. *Ketchum*

> He must be willing to devote his wholehearted attention to campaign matters. This does not interfere with his regular duties. *Lawson Associates*

> To give the same spiritual leadership he gives to other programs in his church. His contribution is up to him. He is not singled out for special attention. *Marts & Lundy*

> His influence is invaluable in obtaining the campaign leadership. . . . He is the ex-officio member of all committees, but is not called upon to be the chairman of any committee. *National Fund-Raising Services*

> . . . He is a member ex-officio of all committees. He should make a pace-setting pledge. *Nygaard Associates*

> Spiritual leadership and counselor on facts concerning the parish. Definitely should contribute all he reasonably can afford. *Pierce, Hedrick & Sherwood*

> He is the spiritual leader. As a contributor he should make a pace-setting pledge which will be an inspiration to members. *Thomas White and Associates*

> Let the minister give spiritual leadership; the financial program rests with the layman. The size of the gift the pastor and family make has great influence on the giving of the others. Many laymen, under guise of protection and sympathy, try to curtail the pastor's giving so they can retain their old habits of token giving. *Wells Organizations*

Next is question eight, should the gifts be publicized? Some fund-raisers have made a practice of publicizing the gifts to put pressure on others. There is wide variation in the practice of our correspondents.

> We publish the amounts but do not list the givers. *Campaign Associates*

> Pledges are not publicized. *Cumerford*

> Matter rests with the client church. We do not publicize unless authorized to do so. *Ketchum*

> Not without the permission of the individual concerned. *Lawson Associates*

> No. *Marts & Lundy*

> Some leading gifts are announced at the loyalty dinner in the interest of establishing the scale of giving and the standard of giving necessary to success. *National Fund-Raising Services*

> No. But it is difficult to keep significant pledges secret. *Nygaard Associates*

> Not usually but sometimes a few of the larger ones are given publicity to stimulate giving. *Pierce, Hedrick & Sherwood*

> A number of pace-setting pledges are publicized. Each canvasser is to make known to his prospect the amount of his own pace-setting pledge, simply to establish a practical yardstick by which the prospect can measure his own potential. *Thomas White and Associates*

> Not generally. However, the announcement of a limited number of pace-setting pledges is an absolutely necessary ingredient in any church canvass which is going to be success-

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ful in teaching better habits in giving. *Wells Organizations*

Pre-Campaign Preparation

The fund-raising agencies are almost unanimous in desiring that no extensive preparations for the campaign be made before their representatives appear on the scene. Each has its own method and does not want conflicting plans to be made. Even the listing of names should await the arrival of the director. Ketchum does suggest that the local leadership should prepare the congregation psychologically for the effort. Lawson Associates has a detailed plan projected for the client which gives a step by step plan of the campaign. National Fund-Raising Services states that the only pre-campaign preparation necessary is the agreement of the church members on the objectives of the campaign. Wells says emphatically that, "advance enrollment of leadership and advance solicitation of pledges are suicidal and, therefore, considered absolutely taboo."

Three of the organizations indicate that some preparation before the arrival of the director is in order, but are not quite clear in indicating what it might be. Cumerford reports, "Intensive—would take considerable explanation." Dr. Nygaard says, "We prefer a two months' preparatory period. Listing should be completed and the leaders should begin to think about their pledges." Carlton Sherwood writes, "A period of weeks should be spent in preparation for the actual campaign." There is some confusion here which may have been caused by our own question. What we had wanted to ask was simply, "Is it possible for the congregation to go ahead with some of the preparations before the director reaches the field?"

Each firm advises that it does give post-campaign services to its clients. Campaign Associates offer the service in an active form. They assist churches in the collection of pledges and sometimes send back an employee to direct the solicitation of new members. Cumerford makes periodic checks on the payment of pledges during the term of payments. Ketchum furnishes an advisory service to clients during the pledge terms. Nygaard Associates leave a formal plan with each client for collecting the pledges, and also stand ready to give personal counsel. Pierce, Hedrick & Sherwood provide plans for collection of pledges, and also offers free consultation during the term of pledges. Wells Organizations employ twenty people full-time for this post-campaign service. The service includes free registrations in the Wells Summer Schools, visits to client churches, etc.

How much time does it take to put on a campaign? Answers here are very definite. Most of the answers are in man-hours which would include the director and other professional help.

Campaign Associates estimate that 350 man-hours are necessary for a $100,000 campaign; 500 man-hours for a $200,000 campaign; and 700 man-hours for a $500,000 campaign. Cumerford prefers not to give definite figures, and says that the time required depends upon the church loyalty and interest. Ketchum prefers to estimate the time in man-weeks. The $100,000 campaign requires six man-weeks; the $200,000 campaign ten to twelve man-weeks; the $500,000 campaign eighteen to twenty man-weeks. Lawson Associates says that it takes 1680 man-hours to raise $100,000; 2352 man-hours to raise $200,000; and 4704 man-hours to raise $500,000. Marts & Lundy indicate that their campaign runs eight weeks, regardless of size. National Fund-Raising Services suggest that they require six full weeks (nine to twelve hours per day) to raise $100,000; seven to eight weeks to raise $200,000; and eight to nine weeks to raise $500,000. Nygaard Associates need six weeks for a $100,000 campaign; ten weeks for a $200,000 campaign; and fourteen weeks for a $500,000 campaign. Pierce, Hedrick & Sherwood advise that they need six or seven weeks for a $100,000 campaign; seven or eight weeks for a $200,000 campaign; and eight to nine weeks for a $500,000 campaign. Thomas White and Associates need 1200 man-hours for a $100,000 campaign; 1800 hours for a $200,000 campaign; and 3000 hours for a $500,000 campaign. Wells Organizations say that they require three or four weeks to raise $100,000; five to six weeks to raise $200,000, and eight to ten weeks to raise $500,000.

Anyone will agree that no definite time for a campaign effort can be definitely set in advance. Too much depends upon the local situation. But these figures do give a good appraisal of the amount of man-hours necessary for the professional direction of a fund-raising effort.

There is but one question left to be discussed. That is the question of qualified directors. It seems to us that much depends on this question. Each agency is quick to say yes to the question. Their directors are qualified. Some give supplementary material. Most of them have a training period and start their directors as assistants of experienced men. As they grow in experience, they are given more difficult tasks. Most of the firms have periodic training sessions at which the directors are indoctrinated. Most of the firms give supervision of the director's work from their main office, so that he is never free from that contact.

II THE PASTORAL SOLICITATION FIRMS

We have placed two organizations under a separate classification because their method of working is quite different from those discussed in the first section of this symposium. The two firms which are considered not only direct the campaign, but also provide professional solicitors for the task. These solicitors, for the most part, are trained clergymen, who in the process of making the necessary calls can supplement the solicitation of pledges with pastoral services.

The two firms are Kirby-Smith Associates and Campaign Craftsmen. Robert E. Kirby, in reporting for his organization, says that he prefers that we do not classify the Kirby-Smith Associates as a fund-raising organization, but as leaders for a pastoral-spiritual effort of which fund-raising is a part. The same purpose would, we think, characterize

the work of Campaign Craftsmen.

Kirby-Smith Associates conduct both capital funds campaigns and budget campaigns. Campaign Craftsmen take only the capital funds campaigns. Kirby-Smith Associates serve on a combination set fee and percentage. Campaign Craftsmen work on a fixed charge.

The Kirby-Smith Association plan provides two schedules. Schedule A applies to churches within five hundred miles of the home base. On this schedule a charge of $2500 is made for the first $25,000 subscribed. It waives any additional charge on amounts between $25,000 and $30,000. It asks five per cent on any amount subscribed between $30,000 and $50,000. It asks three per cent of any additional amount above $50,000.

Schedule B is for churches more than five hundred miles from the home base. The charge for this schedule is as follows: $3000 is charged for amounts up to $30,000. Any charge is waived on amounts between $30,000 and $35,000. It asks five per cent on amounts between $35,000 and $60,000, and three per cent on amounts above $60,000. A different schedule applies to the annual budget campaign.

Campaign Craftsmen makes a set fee charge as follows: $2500 for a campaign to raise $25,000; $13,000 for a $300,000 campaign. Campaigns between these two extremes are proportionate. Keep in mind that this is for the complete campaign, including solicitors, advertising and publicity, and staff transportation and entertainment.

Kirby-Smith Associates require that $100 be paid on the signing of the contract, and $500 at the start of the visitation. Campaign Craftsmen expect ten per cent of the fee to be paid before the solicitation starts.

Kirby-Smith Associates pledge "only our best services." Campaign Craftsmen gives a guarantee for the success of the effort.

Both prefer that their campaigns follow the acceptance of plans for the new building.

Kirby-Smith Associates expect the pastor to act as a member of each committee, but the chairman of each

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is a layman. The pastor's pledge is confidential and not announced to the congregation. Campaign Craftsmen expect the minister to cooperate through spiritual leadership and a sermon on stewardship. His own pledge is a matter of his conscience and is not publicized.

Neither firm publicizes the pledges.

Campaign Craftsmen go pretty thoroughly into pre-canvass preparations. These include the preparation of printed matter, including the campaign brochure, newspaper publicity, radio publicity, dinner entertainment, etc. Kirby-Smith Associates did not answer the inquiry regarding advance preparation.

Both provide post-campaign service. Campaign Craftsmen sets up a block leader system which is intended as a permanent form of parish organization.

Kirby-Smith Associates report that they can complete the average campaign within two weeks. Campaign Craftsmen tell us that a campaign for $100,000 will require 350 man-hours; one of $200,000 will require 600 man-hours; one of $500,000 will require 1000 man-hours. Keep in mind that this number of hours means the total worked by all members of the team which is sent to solicit the pledges.

Both assert that their professional workers are highly qualified. Not only are they experienced in the fund-raising work, but in church and religious procedure. Kirby-Smith Associates say that "several of our staff are ordained clergymen and others are prominent churchmen." Campaign Craftsmen assert that "all of our personnel are highly educated, qualified and experienced—the best the profession can offer—each specifically trained in the field of his calling."

* * *

So there you have the analysis of the methods of the outstanding fund-raisers of today. They have answered your questions. When the officials of your church bring their queries to you, you have the resource material for effective answers.

Reprints of this article are available from *Church Management* at 15¢ each or $1.00 per dozen.

TYPICAL PASTOR AND CHURCH

The typical American minister is between the ages of 35 and 44, is married, and has two children. He serves a church of about four hundred members, with about two hundred youngsters registered in the Sunday school. The typical church budget is about $12,000 with benevolences of about $3,000.

These statistics are the findings of a study of the past eighteen months made by Dr. Samuel W. Blizzard, Visiting Professor at Union Theological Seminary, New York City. Dr. Blizzard was commissioned in 1953 by the Russell Sage Foundation to collaborate with Union Seminary on "A Study of the Functions of the Parish Minister," a study to help the seminary training programs keep pace with the pastor's changing needs and roles.

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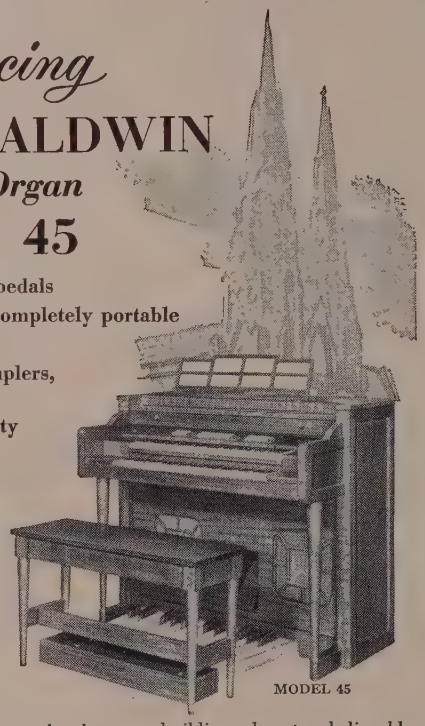
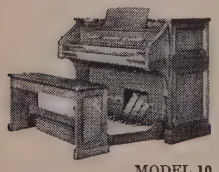


MODEL 45

MODEL 5



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to those chosen few, whose dedication and faith have brought a light into every age . . . an everlasting mark into every generation . . . whose charge has been the solemn undertone of our national power and dignity . . . deserves the highest respect and honor of our people . . . whose spiritual enlightenment is the Strength of our Nation.

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Understanding People

(*From page 12*)

contented success over half his empty glory from which he can extract no real comfort because he knows he doesn't deserve it.

Lack of Self-Assurance

How many people have this complete self-assurance of which we have been speaking? It may surprise you to hear me say that perhaps no one has it. Psychologists believe that all people, themselves included, at times suffer from so-called inferiority or inadequacy feelings. To be sure, some people are extremely clever at concealing them both from others and even from themselves. But probably everyone has times and in some circumstances serious doubts about himself and his place in the sun.

When one realizes this for the first time—and some people apparently never catch onto it—it becomes a comfort and a challenge. A comfort because misery always has loved company. Here we thought we were the only one, or among the few, that suffers from this torture of self-doubt, and now we discover that in this respect the whole wide world is kin. The fellow that works next to us—yes, and even more, the braggart to the Nth degree—is suffering acutely from the self-same malady. We are in this boat together. A challenge, because if we want to help our fellow man, we need to understand him first. We said a bit ago that some people are very clever at hiding their feelings of inadequacies. They put up brave fronts; their camouflage is elaborate and often exquisite. But their disguises are thin and we can train ourselves to see through them—not that we may ridicule, embarrass or sit upon the scorner's seat, but that we may help our harassed fellow men of whom the power said, "The world is too much with them. Late and soon, getting and spending, they lay waste their powers."

Take your braggart, for instance. Oh, I know how tiresome his self-praise gets. I know how severe a temptation it is to take the pin of bare facts and deflate the balloon of his over-inflated ego. But once we understand why people brag, what drives them to it, we do not condemn, we pity and we try to help. What a braggart needs, believe it or not, is not condemnation, not being put in his place, not deflation; he needs affection and praise. Why, he is so utterly starved for it that he has to manufacture his own. But bragging is only one of many, many, give-away signs of a need for help that people exhibit, only one of the many SOS calls sent out by people in dire distress and yet so often misunderstood.

One day I made a list of some of the signs in human conduct of inferiority feelings, a list of the camouflages that people use to hide from others, and even from themselves, their feelings of inadequacy. The list is too long to discuss here, but perhaps we can deal with three of

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Desire for Attention

Take, for example, number one, the very common desire on the part of people for attention. All human beings appreciate attention. Adequate people like attention, and lick their lips after it because to them it tastes good. But it is not absolutely vital to their scheme of life. It is like the shredded wheat some of us eat each morning—we like it, but it is not an inseparable part of our scheme of life. We could get along without it, if we had to. But inadequate people, that is a different story. They must have it. Since they get no self-praise they must get it from others. And so, whenever you see a person fishing for attention, compliments, or praise, put it down in your little notebook that that person, in the jargon of the psychologist, has a weak ego which must be propped up. Your baby at the table bangs his spoon on his tray to get attention. We adults are a bit more subtle about it, but scarcely less demanding. That is, most of us are. But most of us can get attention in less obtrusive ways. And a great deal of our behavior lies in the desire to receive favorable attention. The annual bill for cosmetics, hair care and millinery contributes little to either safety or health, but I will confess it means more attention, and that is about nine-tenths of its purpose. Men are not guiltless. About one-third of the tremendous sum a man puts into his automobile is for appearance and nothing more. That, you say, is more or less normal and contributes to the zest of living. Perhaps so. But the extent to which some people carry their desire, their demand for attention, is almost unbelievable. Did you know that for three or four dollars you can buy a dummy television antenna, put it on your roof so as to impress your neighbors and passersby with the idea that you're in the money, too? Did you know that people go so far as to ring their own telephones so as to give the people on the line the impression they are important people and have lots of calls? Did you know that some criminals exult over the publicity they get and keep scrapbooks of their exploits and revel in the publicity they are given, one of several reasons for playing down crime stories in our papers? Have you ever seen showoff behavior in children? Teenagers? Adults? And to get attention, let me recommend gossip. You can get more attention and more quickly with a good juicy bit of gossip than syrup can draw flies. That's why gossip exists. Complaining is another good and usually successful getter of attention, and you can always lie—fishing and hunting stories are especially well adapted to that. And if all else fails, let me suggest one last desperate bid for attention that is almost bound to get attention—suicide. Some people are desperate for attention. Life itself is not too high a price to pay to get it. Some people even faint at funerals because the corpse is getting too much attention. Some folks would do anything to get into the limelight. I would be ashamed to confess, wouldn't you be, some of the things that I have done to get a little attention. So when you see in self or others attention-getting behavior, you will know that the person has a weak ego as desperate as a drug addict's weakness for morphine. But don't get angry; pity and help.

Inability to Accept Blame

A second indication of inferiority feelings is inability to accept blame. Of course this is a very old and very human trait. Somewhere in an ancient book I read about a man who when questioned about something he had done amiss blamed the woman that had been given him. Men have been blaming women for a long time. But more seriously, let us say that occasionally you find people who can and will take the blame. They say, "Sure I did it. It was a mistake. I'm sorry. It will not happen again." But inadequate people cannot take blame. Their ego-structure is so weak that they cannot stand it. They must always appear perfect. They are, of course, very trying, hard to live with, to

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(*See page 110*)

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work for. And occasionally some people go to the other extreme to gain favorable attention, I guess. A man told me about two women that worked for him, related, too, one of whom could eat no blame and the other of whom ate it up, a sort of Jack Spratt and his wife combination. This whole matter of blame avoidance, to use the technical name for it, is very interesting and is tied up very closely with one's sense of adequacy or inadequacy.

Jealousy

A third indication of inferiority feelings is jealousy. Few things are as little understood as jealousy. Up to a few years ago there was not even a book on the subject. But still the thing is heavily misunderstood and some people think that it is a sign of love, and even deliberately try to make sweethearts, or worse, husbands and wives or children jealous. Jealousy is dynamite, and while there is much we do not know about it, it seems to be a product of feelings of inadequacy. Secure, self-assured people do not get jealous, and jealousy, while not too abnormal in children, is a bad sign psychologically. They do not feel sure of their place in their parents' affection if they can be made jealous.

So it goes. And what more shall we say? The person who flares up easily, the touchy sensitive soul, the man who takes personal meaning out of everything you say or do, the fellow who insults salespeople and merchants. I feel sorry for some of you who serve the public and have to take what you take from inadequate people—the flashy dresser, the man who runs people down not in his car (that's bad enough), the woman who rejoices in the misfortune of another whether openly or secretly, the possessive person, be he parent, lover, or child, the one who says, "Why did this have to happen to me?" The man or woman who can't laugh at his own mistakes, the brooder, the suspicious guy, the anxious fellow, the tense man, the undecided fellow, the worrier, the gloom thrower, the moody fellow, the overgrown baby (how many folks there are still on psychological milk bottles), the over-ambitious person, the perfectionist, the daydreamer, the negativist, the bossy fellow, the person who is always worried what people are going to think, the blamer, the critical person, the resentful, et cetera, ad infinitum, ad nauseam, which means if you have forgotten your Latin, on and on and on till everybody is sick and tired. These and other forms of conduct root in inadequacy and ought to make you and me, also harassed, more patient with our fellow men.

How do people get that way? That's a long story. In brief, it usually roots in childhood experiences. Favoritism, parental strife, overprotection, rejection, which a child senses even when a parent tries to hide it from himself, these and dozens of other things can do it and that tells those of us who are parents, advisers, Sunday school teachers, to make sure our children don't pick up the miserable inferiority feelings that have plagued us all our days.

What to do about it? That, too, is a long story. In more serious cases professional help is indicated, a psychiatrist. In less serious cases perhaps a psychologist will do. But if you're plagued and know all too well what we have been talking about, then why out of false pride (another sure sign of weakness) would you refrain from seeking aid? But for most of us who are plagued only intermittently, a little shrewd observation of our own behavior and that of others, plus a little reading, will help no little bit, not only help us to avoid the many pitfalls we have mentioned but to understand, to pity our fellow men and women and enable us not only to live in the house by the side of the road and be a friend to man, but enable us to get out there in the road and help with the sore burdens that so many of our fellow men must carry (unnecessarily) along the road of life. I commend to you the study of God's noblest creature—man.

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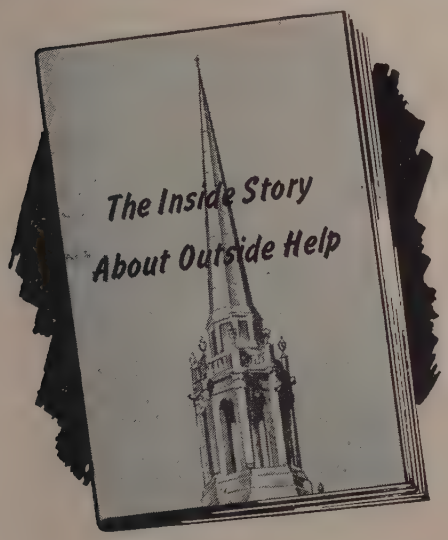

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READER'S DIGEST TELLS THE SCHULMERICH STORY

The story of the development of Carillonic Bells by George J. Schulmerich of Sellersville, Pennsylvania, is told in the April issue of *Reader's Digest*. First appearing in *Christian Herald*, this article entitled "He Set the Church Bells Ringing" tells of how Schulmerich first discovered that tiny rods of bronze struck with miniature hammers would produce a true bell tone. Then by amplifying these tones electronically he was able to develop a rich tone.

The article goes on to explain the difficulties he encountered due to preconceived ideas of churchmen that lofty towers with massive swinging bells should not be replaced by an electronic gadget. He battled against this notion, and finally dealt it a fatal blow by installing a set of his bells alongside a set of fine cast-bells and having bell experts listen to first one and then the other—they could not tell the difference, and Schulmerich went on to become one of the best known manufacturers of Carillonic Bells in the nation.

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Selected Short Sermons

by Earl Riney

There are many charming people, whose vacation joys give pleasure to every beholder.

* * *

The family that plays together stays together.

* * *

A little baby is sometimes fretful, but it never makes life unendurable; but a grown-up baby, on a vacation, is next to impossible.

* * *

When we evaluate a man's actions, we need not ask ourselves just what he did, but why he did it.

* * *

Alcohol has a tendency to hypnotize our conscience, making it easier to forget our marital vows.

* * *

Marriage is not just a contract; marriage is a completion of God's Creation in bringing together two lives which were hitherto incomplete.

* * *

The parent who, upon hearing the doorbell ring, says to a child, "Tell them I am not at home," is corrupting the moral life of the child.

* * *

The father or husband should take the same friendly smile home with him that he uses in his business or with the public.

* * *

Any father should know that the best way to wreck the character of his child is to show a lack of faith in that child.

* * *

There are entirely too many disillusioned husbands and brokenhearted wives because of their errors in judgment during courtship.

* * *

The normal girl should be able to detach herself from her family and be willing to accept a new future in her husband's chosen environment.

Review of Religion: 1954-1955

(*From page 11*)

Japan and Korea. On his return he reported that he had found the morale of the troops high. He preached to several thousand of them in the course of his visit up and down the Korean peninsula. He collected messages from the service men to their relatives in America, which were sent via a postcard system by the National Council of Churches.

A highlight of the trip was Dr. Blake's Christmas morning sermon preached at the Eighth Army headquarters chapel. He also inspected hospitals, churches, and schools being rebuilt by American church groups. He paid visits to President Syngman Rhee of Korea and United States Ambassador Briggs. He proceeded later to the Philippines, where he visited leaders of the Philippine Federation of Christian Churches, and to Okinawa, where he spoke before Christian groups.

In a "State of the Churches Report" issued at Boston, the National Council warned churches to guard against the kind of confidence inspired by material prosperity, and said:

> When we consider how little it costs to be counted among church members in our country today, we are troubled. The average church member is not conspicuously different from the non-member. The average church is so much conformed to the world that people are surprised if it sharply challenges the prevailing behavior of the community.

Church Unity

One of the council's most important pronouncements was to urge churches "to venture more courageously into racial and cultural inclusion, repudiating completely all forms of racial discrimination."

The problem of inter-racial relations seems deserving of serious attention on the part of the churches for some time to come. The problem emerged early in 1955 as one of the factors in the defeat of a Plan of Union between the three major Presbyterian bodies of America,

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Presbyterian Church in the United States of America, Presbyterian Church in the United States, and United Presbyterian Church. This plan, which was the fruits of many years of study and negotiation, was rejected by the Presbyterian Church in the United States, the final vote being forty-three presbyteries against, forty-two presbyteries for, and one presbytery a tie vote. A three-fourths majority was required in the Southern church for approval. In both the Presbyterian Church in the United States of America and the United Presbyterian Church the plan was approved.

In analyzing the defeat of the plan, the negotiating committees at Cincinnati, in March, frankly acknowledged that the campaign against union in the Southern church had been waged in an atmosphere of strong feelings generated by the United States Supreme Court's decision against segregation in schools. The racial factor was a prominent factor, but was not the only one. Opponents of union also charged that the Presbyterian Church in the United States of America was "Northern," "unorthodox," "centralized in administration," "too large," and "unspiritual." Most of the opposition came from churches of the deep south. In areas where the two communions were in closer touch with each other, like Virginia, Kentucky, Missouri, and Texas, the vote was generally for union.

Although church unity thus received a setback in Presbyterian circles, it was making progress elsewhere. Early in May the Congregational Christian Churches named Reverend Charles S. Sowder as administrative assistant to the denomination's executive committee with special responsibility in connection with the forthcoming merger with the Evangelical and Reformed communion. He was to serve as secretary of the Committee on Information of the executive committee and to direct a Speakers' Service on which local churches and conferences can call for assistance in interpreting the merger.

Also at the end of April conversations were held in Saint Louis between the Episcopal Commission on Approaches to Unity and the Commission on Union of the Methodist Church. The former made a proposal which they felt would solve the problem of validating the Methodist episcopacy in the eyes of Episcopalians, namely, the laying on of hands by three or more bishops of churches in the historic Episcopal succession, of future Methodist bishops at their consecration. It was also proposed that Methodist bishops be present at the consecration of Episcopal bishops, although it was not recommended that the Methodists participate in laying on of hands. The proposals will be taken up by the Methodist commission early in January, and later will be laid before the national conventions of the two churches.

Progress toward Lutheran unity was registered at a conference in Chicago, March 28-31. At that time the United Lutheran Church extended a formal invitation to Augustana Lutheran Church to explore possibilities of a merger. Shortly afterwards, Dr. Oscar A. Benson, president of Augustana, announced that his church's Commission on Ecumenical Relations would recommend favorable action on the United Lutheran Church's invitation when Augustana Church held its annual synod at Saint Paul, June 13-19. Early in May it was announced that ten of the thirteen conferences of the Augustana Church had endorsed the proposal for exploration of possibilities of merger.

Also in Chicago, March 29-30, the Joint Union Committeee, composed of nine representatives each from the Evangelical Lutheran Church, American Lutheran Church, United Evangelical Lutheran Church, and Lutheran Free Church, took action tentatively approving a major portion of the first draft of a proposed constitution for a new Lutheran Church made up of the aforesaid bodies. The Joint Union Committee hoped to have a constitution and by-laws, together with articles of union, articles of incorporation, and a budget, prepared by January 1, 1956, for printing and distribution for study. If the merger were consummated, a new Lutheran Church of more than 1,900,000 members would be created.

One group, the Missouri Synod Lutherans, showed no interest in the unity talk. Dr. John William Behnken, of St. Louis, president of the synod, said that never in the foreseeable future would Missouri Synod Lutherans join in merger negotiations with any other church. He added that union of all Lutheran bodies in America would not be a good thing, even if it could be accomplished. He also said that such union would be "too cumbersome," and asserted that he did not foresee a closer fellowship even among communions making up the Synodical Conference, in which Missouri Lutherans are loosely allied with Wisconsin, Norwegian, Slovak, and Finnish synods. He observed that before there could be unity in our altar fellowship there must be unity in scriptural doctrine and Biblical practice.

The student of church history cannot fail to be impressed with the problem which has confronted Lutheranism almost since its beginning, namely, the lack of a bond of union between Lutherans in the several countries which have adopted Lutheranism, and a lack of a bond when, as in America, they have set up their churches in a new land. Differences of apprehension of "pure doctrine" have long been regarded in some Lutheran circles as incompatible with Christian fellowship. The pressure of the times, however, seems to be coercing more and more Lutherans into a real fellowship, in which differences of doctrine are transcended in a higher unity. Lutheran world population is now close to 70,000,000, largest of all major divisions of Protestantism. If such a group were unified for common action, great power would accrue to it. Already there is a degree of common action in the general support given by Lutheran bodies to Lutheran World Relief, Lutheran Food Appeal, and Lutheran Refugee Service, but a far greater impact could be achieved if the divisions were overcome.

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ably beyond its size was the joining of four Orthodox church groups, Syrian, Greek, Russian, and Roumanian, in a historic service in Worcester Auditorium, Worcester, Massachusetts, on Sunday, April 3. This service, in which there was a merging of clergy and congregations, was without parallel in Orthodox history. In a stirring address at the occasion, the Most Reverend Antony Bashir, metropolitan archbishop of New York and North America of the Syrian Orthodox Church, said:

> Orthodoxy is a freedom-loving democratic faith. It cannot and will not exist under tyranny—and thus it is at its best in our free America.
>
> If the best of the Byzantium has survived, it is in the United States. And if there is an Orthodox political ideal it is enshrined in the Constitution and Declaration of Independence.
>
> Thus, while we must still minister to many who remember the way and customs of another land, it is our policy to make our church in the United States an American church.
>
> In my own archdiocese, under my administration, we have pioneered in introduction of English in our services and our sermons. From the beginning of my ministry I began the printing of English service books and the training of English-speaking priests.
>
> We are tied to no sacred language; we recognize all tongues as the creation of God and employ them in His worship. We have no desire to perpetuate anything but the Gospel of Christ, and that we can do as effectively in English as in any other tongue.

In this truly prophetic utterance one recognizes a grasp of the kind of attitude needed if we are to have a workable cultural and religious pluralism in America and the world.

Overseas Events

Turning to religious events overseas, no review of the year would be complete without mention of the sensational success of the Billy Graham evangelistic campaigns in England and Scotland. At the conclusion of his six-week All Scotland Crusade, May 2, Evangelist Billy said that the crusade had set a record for evangelistic meetings. He reported that 2,547,365 persons had been reached through direct addresses and television and telephonic relays. Officials said that 805,000 had attended forty meetings held in Glasgow. Billy's closing rally in Hampden Park Stadium drew more than 100,000. Some 52,253 persons made decisions for Christ, 19,813 of them at the Glasgow meetings. In 1954, in his twelve-week campaign in London, Billy Graham was heard directly or by relay by 2,047,330. There were 38,477 decisions.

Unquestionably Billy Graham is a compelling speaker. However, his revival addresses differ little from traditional American revival sermons of the past. He has added nothing new. Perhaps the best thing about his messages is that they deviate so little from central evangelical emphases. With these, church-going people of evangelical American churches (and even the Protestant Episcopal Church) have been familiar for a long time. But Billy has a personality which gives these things a new and dearer ring, and his fine physical appearance adds force to what he says. The churches have every reason to rejoice in the splendid reception he is having from the public both in America and Great Britain.

On the continent of Europe, and elsewhere in the world, the ongoing conflict between Communism and religion continued. In March, the tensions reached a new crisis in East Germany as a result of a nation-wide project of the Communists for holding youth-pledging ceremonies. These rites, somewhat parallel to the Christian confirmation service, involved the pledging by youth of their loyalty to materialistic rather than religious ideals. In open warfare against these rites, both Protestants and Roman Catholics announced that confirmation and communion would be denied to any participating in them. The Communists replied bitterly that their pledging rites involved no campaign against religion, and they accused church leaders of trying to make trouble. It was a suspicious circumstance that their rites were held on Sundays at the same time of year as the Christian rites of confirmation and communion. There could be no doubt that the whole affair was but an incident in the general program of the Communists to win the youth, not only of East Germany, but of all the territories under their occupation.

Church and State

Another development on the foreign scene was the growth of hostility in Argentina between President Peron and the Roman Catholic Church. Toward the end of April this hostility had become acute. Argentina was denounced as a totalitarian state by the Vatican newspaper *Osservatore Romano,* early in April. The attack came as *Democracia,* a Peronist newspaper in Buenos Aires, reported that the Argentine government had decided to cut off all subsidies to Roman Catholic schools. The clamor in the Peron-controlled press for total separation of Church and State, as well as abolition of subsidies to Catholic education, reflected the dictator's change of heart toward the Church, which earlier in his career he had favored and supported. In May, President Peron said that the people must decide whether the Roman Catholic Church should be separated from the State. He proclaimed that his government was not engaged in a fight with the Church, and indicated he would abide by a plebiscite on the question. Almost at the same time police in Buenos Aires said that they had discovered a "conspiracy of vast proportions" against the State, spearheaded by Roman Catholics. They arrested several "conspirators."

What the outcome of this controversy will be, at this time of writing is obscure. In general, Protestant missionaries in Latin America are not unhappy over the new situation. Their sympathies are with Peron. However, it is not to be forgotten that Peron is a dictator and has not forsaken the methods of a dictator. The fact here to be considered is that two totalitarian "isms" within the same state must sooner or later come into conflict. One or the other must dominate. This was the case with Napoleon in his relations with the Church. It was also the case

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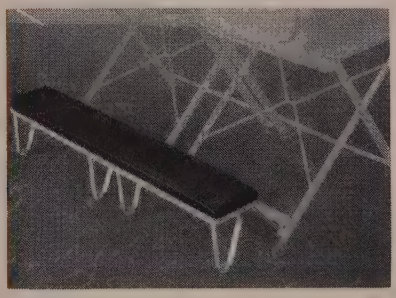

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with Mussolini and Hitler, although in these instances the Church was able to make deals whereby it preserved many of its privileges. It may be predicted that if Generalissimo Franco remains dictator long enough, he too will have a collision with the Church. Already there are symptoms of discontent on the part of the Spanish hierarchy, especially with government censorship of the church press. The plain fact is, that the Church-State relationship exemplified by Spain, Portugal, and other countries where the Church is a state church, is not good. The system of separation of Church and State, though not perfect, is better than one in which State and Church are closely conjoined, with one denomination enjoying a permanently favored position.

This leds us to the consideration, in closing, that the deep problem still confronting the world is that of religious and cultural pluralism. To live and let live, to be tolerant of others' religious beliefs, so long as those beliefs do not interfere with your own, is what the world still has to learn. Those who have learned to be truly tolerant, religiously, racially, and culturally, already form a race of their own, a race that has no boundaries of nation or creed. They are a growing race. The future is with them. There may be setbacks along the way, but in the providence of God over the long course of the years, nothing will succeed against the truth but for the truth, and those who have centered their lives in Christ, in whom there is no East or West, may look forward with confidence to a day when they and their kind all over the world will be leaders in a community of brotherhood and good will.

Handbook of Dedications

(*From page 22*)

ness we have come to this high hour, we now stand in his presence and to the glory and the service of his Son:

PEOPLE: We dedicate this sanctuary.

MINISTER: For the ministry of his Word; for worship, prayer, and praise:

PEOPLE: We dedicate this sanctuary.

MINISTER: For comfort to those who mourn, for strength to those who are tempted; for grace to those who are afflicted; for every help to right living; for the salvation of men:

PEOPLE: We dedicate this sanctuary.

MINISTER: For the guidance of childhood; for the sanctity of the family; for the sacred unity of the home; for the purity of social life; for the teaching of temperance and chastity:

PEOPLE: We dedicate this sanctuary.

MINISTER: For the training of a good conscience; the teaching of a pure faith; the preaching of the gospel of Jesus Christ; the cultivation of the missionary spirit and the spread of the truth, as it is in him, to the uttermost parts of the earth:

PEOPLE: We dedicate this sanctuary.

MINISTER: For the education of body and mind and soul; for the fostering of truest patriotism; the best citizenship; the highest ideals; the noblest character; for the defense of all righteousness and unceasing war against all wickedness, in public and private life:

PEOPLE: We dedicate this sanctuary.

MINISTER: For the help of the poor; the relief of the needy; the instruction of the ignorant; for the consolation of the troubled; for peace to the distressed; for rest to the weary and heavy laden; for hope for the discouraged and disappointed; for the protection of the orphan and the widow, and the friendless; for welcome to the stranger; for the promotion of the brotherhood of man, the fellowship of righteousness, and the bringing in of the kingdom of God, and the unity of all God's people:

PEOPLE: We, the people of Lakeview Christian Church here and now, consecrating ourselves anew, dedicate this house to the glory of the Father, and the Son and the Holy Spirit.

A FOURFOLD CHURCH DEDICATION*

I A Dedication to the Community*

MINISTER: Great is the Lord, and greatly to be praised in the mountain of his holiness.

PEOPLE: We adore thee, O Lord, for thy abundant grace upon this church. Gratefully we affirm, "Hitherto hath Jehovah helped us."

MINISTER: Beautiful for situation is Mount Zion, God's city.

PEOPLE: Because of the house of God, I will seek thy good.

MINISTER: That all may see, know, consider and understand that the hand of the Lord hath done this, do we set aside this house as God's dwelling place;

PEOPLE: And dedicate it to the knowledge of the righteousness of the Eternal in this community.

MINISTER: That this holy place may be God's pillar and ground of truth, we

* As used on four consecutive Sundays in the Parkminster United Presbyterian Church, Rochester, New York. Herman W. King, minister.

* Adapted from the 84th Psalm.

have established this house.

PEOPLE: And we dedicate it that this community may know right from wrong, wisdom from folly, the eternal from that which fades away.

MINISTER: That this temple may be as "Mount Zion that cannot be moved," a tower for the fearful and bulwark for the weak, we have built this house;

PEOPLE: And we dedicate it that none may fail to know salvation, that blind eyes may be opened, that the imprisoned may have release.

MINISTER: For comforting the sorrowful and cheering the faint and ministering to the sick;

PEOPLE: We dedicate this church.

MINISTER: For honesty in government and Christian love among all neighbors;

PEOPLE: We dedicate this house.

MINISTER: Ye are the salt of the earth; the light of the world.

PEOPLE: May light so shine from this church into our community, that all may see the good works of this people; and glorify our Father in heaven!

The Dedicatory Prayer.

II A Dedication to the Family

MINISTER: Grace to you, and peace, from God our Father, and from the Lord Jesus Christ. This is none other than the house of God.

PEOPLE: Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ,

MINISTER: Of whom the whole family in heaven and earth is named.

PEOPLE: God setteth the solitary in families; yet when father and mother forsake, the Lord will take us up.

MINISTER: That God's Holy Word may be known and cherished by fathers and mothers, children and sojourners in the home;

PEOPLE: We dedicate this church.

MINISTER: That parents may oversee well their own home, nurturing unto saving faith and good works;

PEOPLE: We dedicate this church.

MINISTER: That children may honor and love their parents;

PEOPLE: We dedicate this church.

MINISTER: That husband and wife may be faithful to their marriage vows;

PEOPLE: We dedicate this church.

MINISTER: That the godly witness of the home may reach into every community interest;

PEOPLE: We dedicate this church.

MINISTER: That families may find wholesome friendships, rich fellowship amid Christian activities;

PEOPLE: We dedicate this church.

MINISTER: That youth may be prepared for marriage and for Christian homemaking;

PEOPLE: We dedicate this church.

MINISTER: That our children through baptism may enjoy the heritage of adoption into the family of God;

PEOPLE: We dedicate this house.

MINISTER: That life's trials, sorrows and pains may be kindly shared;

PEOPLE: We dedicate this church.

MINISTER: That families broken here may, in saving faith and hope, rejoice in reunion in heaven;

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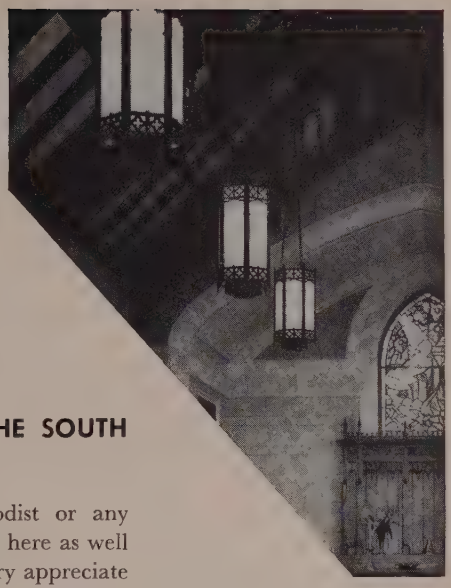

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PEOPLE: We dedicate this church. So let it be!

The Dedicatory Prayer.

III Dedication to God's Glory

MINISTER: Beloved: Forasmuch as it pleased God to put into his servants' hands and hearts to build this house, let us now reverently affect the purpose for which we gather, trembling before God, but trusting in his grace.

PEOPLE: May God have mercy upon us in this blessed hour!

MINISTER: O God and Father of our Lord Jesus Christ, creator and sustainer of all life:

PEOPLE: To thee we dedicate this holy place.

MINISTER: O Lord Jesus, Son of God, Saviour of the world, head of the body, which is the Church:

PEOPLE: To thee we dedicate this holy place.

MINISTER: O Spirit of God, teacher of the Word, sanctifier of our spirit, comforter of the soul, source of light and life:

PEOPLE: Unto the Father, Son, and Holy Spirit, be ascribed in the Church all honor and glory, now and forever.

MINISTER: For worship in prayer and song; for imparting Bible doctrine, that all may be saved and may know and do the will of the Lord:

PEOPLE: We dedicate this house.

MINISTER: For administering the sacrament of baptism, that our children may experience living membership in the holy catholic church, and that parents may be faithful to covenant promises:

PEOPLE: We dedicate this house.

MINISTER: For commemorating the Holy Supper, that believers may remember their precious redemption in the body and blood of God's Lamb, and increase in eternal faith and neighborly charity:

PEOPLE: We dedicate this house.

MINISTER: For aggression against evil; for undergirding political democracy; for leavening society with the justice of heaven:

PEOPLE: We dedicate this house.

MINISTER: For missionary endeavor at home and abroad, that the kingdoms of this world may become the kingdom of the Lord Christ:

PEOPLE: We dedicate this house.

MINISTER: Here may the loyal find assurance, and the careless be awakened to heed God's voice;

PEOPLE: Here may the tempted receive grace to resist, and the wavering be endowed with strength to hold fast;

MINISTER: Here may youth be inspired, the weary restored, and the aged enjoy an eventide of light;

PEOPLE: Here may the doubting be given insight, the anxious be blessed with trust, and all find peace!

MINISTER: In grateful appreciation of all who loved and ministered to this continuing church, and with humble kinship with those who have joined the Church above:

PEOPLE: We dedicate this holy house. So let it be!

The Dedicatory Prayer.

IV Dedication to World Mission

MINISTER: All the ends of the earth shall remember and turn unto the Lord; all the kindreds of the nations shall worship before the Lord.

PEOPLE: We will declare his glory: Father, Son, and Holy Spirit, among the heathen, his wonders among all people.

MINISTER: That men may turn from darkness to light, from the power of Satan unto God:

PEOPLE: We dedicate this house.

MINISTER: That the nations should be fellow heirs, and of the same body, and partakers of his promise in Christ by the gospel:

PEOPLE: We dedicate this house.

MINISTER: That the love of God for all may be preached, that this people may be enlightened in missionary enterprize, that we may bear the missionary burden in prayer, that our sons and daughters may be set aside by the spirit for missionary service, and that the redeemed here may give of their substance to take the gospel everywhere:

PEOPLE: We dedicate this house.

MINISTER: That at the coming again of Christ with the angels, a great cloud of witnesses may confess that Jesus Christ is Lord to the glory of the Father:

PEOPLE: We dedicate this house.

The Prayer of Dedication.

DEDICATION OF LIGHTS AND CROSS*

The Memorial Lights

MINISTER: The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined.

PEOPLE: Then Jesus spake unto them saying, "I am the light of the world, he that followeth me shall not walk in darkness, but shall have the light of life."

MINISTER: For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ.

PEOPLE: Let your light so shine before men that they may see your good works and glorify your Father who is in heaven.

MINISTER: To the glory of God, creator of the universe, who in the beginning said, "Let there be light," and there was light,

PEOPLE: We dedicate these lights.

MINISTER: To the glory of Jesus Christ, who came a light into the world, that whosoever believeth in him, should not abide in darkness,

PEOPLE: We dedicate these lights.

MINISTER: To the glory of the Holy Spirit, by whom, in all ages, the minds of men have been illumined,

PEOPLE: We dedicate these lights.

MINISTER: In honor of those, who in the night of darkness, lighted the lamp of truth, by which succeeding generations were led to liberty and light,

PEOPLE: We dedicate these lights.

MINISTER: In honor of those who zealously guarded that light throughout the centuries, protecting it against those who loved darkness rather than light,

PEOPLE: We dedicate these lights.

MINISTER: In loving memory of those whom we have known and loved, who here found a spiritual sanctuary, and in their lifetime helped maintain that light that has served as a lamp unto our feet, and a light unto our path,

PEOPLE: We dedicate these lights.

MINISTER: To the glory of God and in deep appreciation of the love behind the gift, we now accept these memorial lights in loving memory of Mrs. Frederick L. Fridley and Mrs. Mary Frances Murray, mother of Mrs. Fridley and Mr. Frank T. Mitchell, the gift of Mr. Frederick L. Fridley and the grandchildren of Mrs. Murray: Mrs. Edward J. Massaglia, Mrs. A. Stuart Mitchell, Mrs. Frank T. Mitchell Jr.

MINISTER AND PEOPLE: The Lord bless us and keep us. The Lord make his face to shine upon us, and be gracious unto us. The Lord lift up the light of his countenance upon us and give us peace. Amen.

The Mosaic Cross

MINISTER: In a world where there is so much evil among men in whose hearts there is so much sin, the cross of Christ stands as an everlasting sign of God's suffering love and plan of redemption. No other symbol of the Christian religion has the significance and meaning to Christians, and none other is so precious as the cross.

In the name of the Father and of the Son and of the Holy Spirit,

PEOPLE: We dedicate this cross.

MINISTER: To the glory of God, who so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life,

PEOPLE: We dedicate this cross.

MINISTER: "They took Jesus therefore: and he went out, bearing the cross for himself, unto the place of a skull . . . where they crucified him."

PEOPLE: In memory of the death of Jesus Christ upon the cross, we dedicate this cross.

MINISTER: "Then said Jesus unto his disciples, 'If any man will come after me, let him deny himself, take up his cross and follow me.' "

PEOPLE: In memory of the cross Jesus bids us bear, we dedicate this cross.

MINISTER: "Father, forgive them, for they know not what they do."

PEOPLE: In memory of the cross of forgiveness whereon God forgives mankind its sins, we dedicate this cross.

MINISTER: To the eternal honor of Christ, the Lord, who, upon the cross, gave himself a willing sacrifice for the sins of the whole world,

PEOPLE: We dedicate this cross.

MINISTER: To the perpetual reminding of the Church that the cross is its changeless symbol of salvation and the source of its power to triumph.

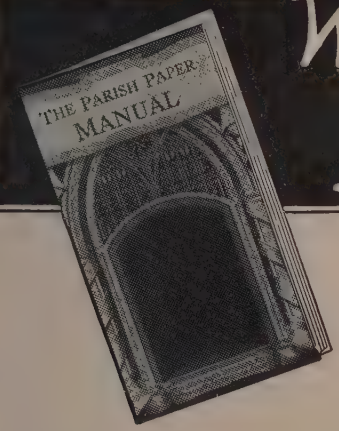
PEOPLE: We dedicate this cross.

MINISTER: To the abiding memory of the devoted Christian men and women for whom this memorial is given, to whose love for Christ, and service in his Church, this cross shall serve as a constant reminder,

PEOPLE: We dedicate this cross.

MINISTER: To the devoted faithfulness of those who in this latest hour through their gifts and consecrated service have

* As used in the Gunton Temple Memorial Presbyterian Church, Washington, D.C. Eric Lindsay Cowall, minister.



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made this memorial possible,

PEOPLE: We dedicate this cross.

MINISTER: To the increasing triumph of Christ and his Church, through the redeeming love of God, and to the ultimate acceptance of the cross as the way of life for men and nations,

PEOPLE: We dedicate this cross.

MINISTER: That the cross, within the quietness and beauty of God's house, may be a silent teacher, speaking the power and peace of the Saviour to troubled minds and hearts,

PEOPLE: We dedicate this cross.

MINISTER: That the radiance of the cross, falling upon God's people worshiping in his presence, may dispel all darkness of sin, doubt and fear, and may shed within their hearts the light of divine forgiveness,

PEOPLE: We dedicate this cross.

MINISTER: That the abiding presence of the cross in the sanctuary may be a constant challenge to all who behold it to enthrone in their lives the Christ, who has given the cross its glory, and to accept his way of unselfish love as the rule of life,

PEOPLE: We dedicate this cross.

Hymn

When I survey the wondrous cross
On which the Prince of Glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

Prayer of Dedication

O God, most merciful and gracious, bless to thine own service and to the spiritual enrichment of all thy people who shall gather in this place, this cross, which we have dedicated to thee, and to the ministry of this church. In the quietness and beauty of this, thy house, may its unspoken, but searching message bring guidance to the perplexed, strength to the burdened, faith to the faltering, comfort to the sorrowing, conviction to the sinner and forgiveness to the penitent. Through its radiance, symbolic of the mission of our Lord Jesus Christ, the light of the world, may we be led into closer friendship with the Christ, who said, "And I, if I be lifted up, will draw all men unto me." Through Jesus Christ our Lord. Amen.

DEDICATING MEMORIAL COMMUNION WARE*

MINISTER: That the ordinance of the Lord's Supper may be observed with appropriate beauty and dignity,

PEOPLE: We dedicate this communion ware.

MINISTER: That whenever we see the bread on these plates we may recall that our Lord said: "I am the bread of life."

PEOPLE: We dedicate these communion plates.

MINISTER: That as we take bread from these plates we may be reminded of the body of our Lord Jesus Christ,

PEOPLE: We dedicate these communion plates.

MINISTER: That whenever we pass these communion trays we may be reminded of the blood of our Lord Jesus Christ, which was shed for our sins,

PEOPLE: We dedicate these communion trays.

MINISTER: That when we see the cross on the cover of these trays we shall recall the sacrifice of our Lord Jesus Christ, and shall consider how we, too, shall draw strength to bear our cross,

PEOPLE: We dedicate these communion trays.

MINISTER: That the name of a faithful deacon of our church may be perpetuated in the use of these articles,

PEOPLE: We dedicate this communion ware.

Unison Prayer

Our Father in heaven, we thank thee for this simple memorial act, by which we remember our Lord Jesus Christ. We thank thee for the concern of deacons and deaconesses who prepare our service with care and dignity. We offer to thee our new communion ware, and with it we would dedicate ourselves to a sincere seeking of thy spirit, through the observance of our Lord's Supper. Through Jesus Christ, our Lord. Amen.

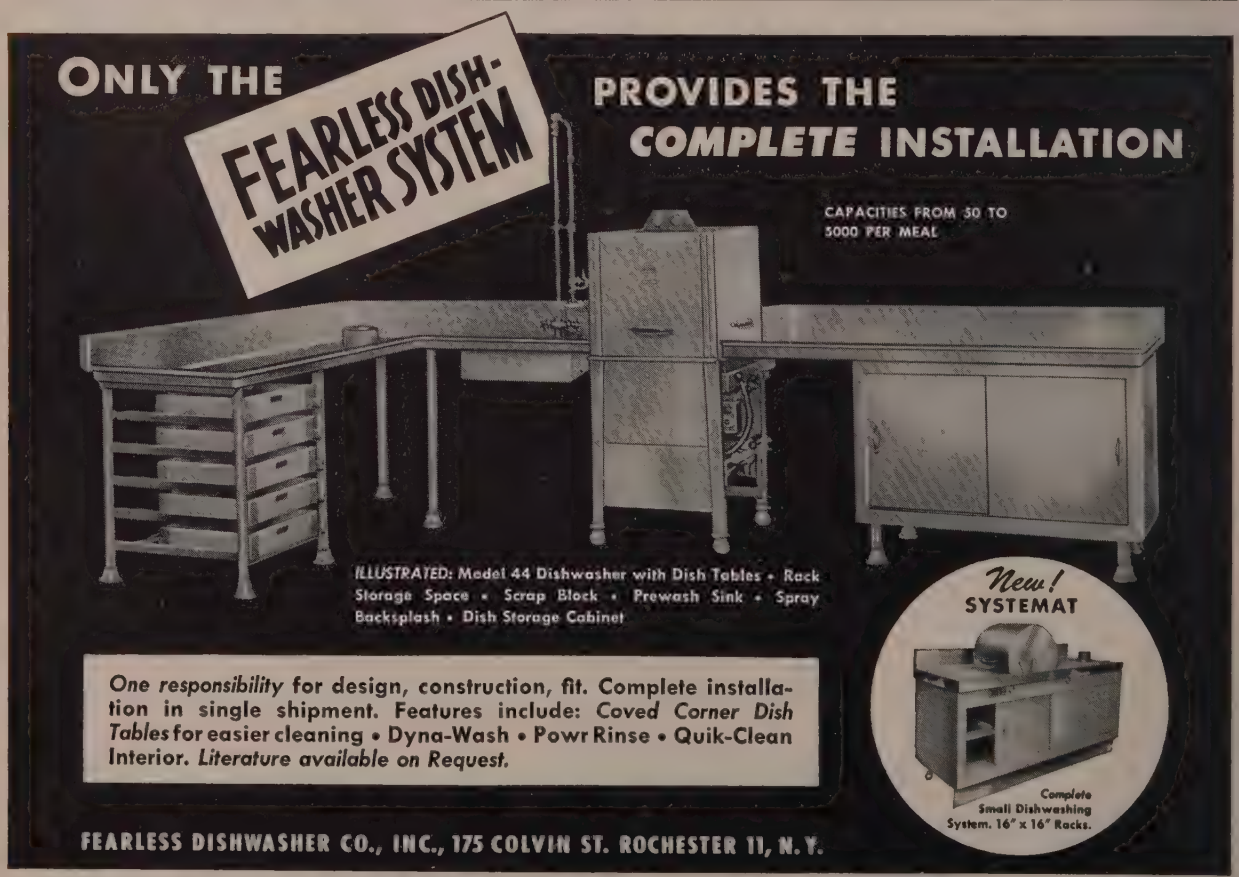
A SERVICE OF DEDICATION FOR NEW TABLES

Barbara V. Myers*

MINISTER: We all like to get some-

* As used in the Eastwood Baptist Church, Syracuse, New York. Nicholas Titus, minister.

* Long Beach, California.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thing new, whether it be for ourselves, our home, or our church. It is not only the beauty of the new acquisition that lifts our spirits, but also the sense of accomplishment that stirs our pride.

Therefore, as we come to dedicate these tables, we rejoice, first of all, in their physical beauty—the tops that resist stain and scar, the smooth legs that are kind to our clothing, the mechanics which make them easily handled. We are grateful to the creative artistry of the men who made them for us. We are also deeply appreciative of each person who has given of time and money to make this dream come true.

But it is much more than physical beauty we see as we look at these tables. We see in the table a symbol of the abundance God provides for his family. Think of the beauty which will be spread upon these tables—an endless goodness, infinite as is God's love for us. It will come to us from many parts of the world. In it will be caught minutes and hours from the lives of those who have toiled to produce this fullness. If the food is prepared and cooked in love, and eaten in gratitude and appreciation, both body and spirit will be nourished as God intended.

Therefore, we dedicate these tables to health and the life abundant.

PEOPLE: Accept this dedication, O Lord, and help us to achieve it.

MINISTER: We see these tables as a symbol of a great unifying force. We see old friendships deepen as meals are shared together. We see loneliness disappearing here, for many who will sit down as strangers will leave as friends. We see members of all races and in all walks of life, sitting in brotherly love at these tables. And we do humbly pray, that all the words spoken here may be conceived and spoken in love.

Therefore, we dedicate these tables to friendship and Christian brotherhood.

PEOPLE: Accept this dedication, O Lord, and help us to achieve it.

MINISTER: We see times of fun and frolic about these tables—happy occasions when old and young will find gay relaxing moments of pure delight.

To that end we dedicate these tables to joy and laughter.

PEOPLE: Accept this dedication, O Lord, and help us to achieve it.

MINISTER: We see speakers standing here who, undergirded by the prayers of those who listen, will be so in tune with their heavenly Father, that they will be able to lead the group to new insights, growth and achievement.

Therefore, we dedicate these tables to inspiration.

PEOPLE: Accept this dedication, O Lord, and help us to achieve it.

MINISTER: Because of the inspiration, brotherliness, and love found here we know that often these tables will be planning centers where people will put their concern into action. Here plans will be made for our own church family and for any wider responsibility that God may lay upon our hearts.

Therefore, we dedicate these tables to Christian concern.

PEOPLE: Accept this dedication, O Lord, and help us to achieve it.

MINISTER: There will be many who will be honored at these tables—but there will always be but one head—our Lord, Jesus Christ. How many beautiful pictures we have of him eating with his disciples and friends. Perhaps the one we love best is that of the Last Supper. How he loved these friends! You remember his words: "You are those who continued with me in my trials. . . . Let not your heart be troubled, you believe in God, believe also in me. . . . I will not leave you comfortless, I will come to you. . . . By this all men will know that you are my disciples, if you have love for one another."

This happened nearly two thousand years ago, but the wonder of it is that the same situation exists today. The message that he gave to them around that table, he gives to us today around these tables. In spirit there is only the now. May all those who gather about these tables commit themselves to discipleship and may Jesus Christ reign forever as the head of this house.

Prayer

Accept, O Lord, the dedication we have made of these new tables. Accept also the dedication of our hearts and minds. May

there be such a oneness between what we say and what we do that it will be wholly acceptable in thy sight. In Jesus name we ask it. Amen.

THE RE-DEDICATION OF AN ORGAN*

MINISTER: Beloved in Christ, forasmuch as God has put into our hearts the desire to re-dedicate this instrument of music as an aid to our worship of him in this holy place, it is right that we should now re-dedicate it to him and set it apart to the holy use for which it was designed. To the glory of God, author of all goodness and beauty, giver of all skill of mind and hand:

PEOPLE: We dedicate this organ.

MINISTER: In the faith of our Lord Jesus Christ. Who has inspired men to offer in his praise their best in music and song:

PEOPLE: We dedicate this organ.

MINISTER: Moved by the Holy Spirit, our guide in the worship of God and our helper in the understanding of truth and beauty:

PEOPLE: We dedicate this organ.

MINISTER: To kindle the flame of devotion, that the people of God who here assemble may worship the Father in spirit and in truth:

PEOPLE: We dedicate this organ.

MINISTER: To bear up the melody of psalm and hymn and spiritual song in such wise that men may go forth from this house of God with high resolve to do his holy will:

PEOPLE: We dedicate this organ.

MINISTER: To comfort the sorrowful, and cheer the faint; to bring purity and peace into human hearts, and to lead all who hear it in the way of eternal life:

PEOPLE: We dedicate this organ.

Unison Prayer of Dedication

Heavenly Father, we give unto thee the utmost we can render of power and riches, and might and honor, and glory and blessing. We thank thee that thou hast so made us that by music our hearts can be lifted up to thee. As thou hast called us to thy service in this church, grant that we may so love thee that thy glory may fill this house. Send thy spirit upon us that we may sing with the spirit and with the understanding also, and that we may become partakers of the inheritance of the saints in light, who sing the new song about thy throne. Through Jesus Christ our Lord. Amen.

Ascription of Praise

Holy, Holy, Holy! Lord God Almighty!
Early in the morning our song shall rise to Thee;
Holy, Holy, Holy! merciful and mighty!
God in Three Persons, blessed Trinity!

* As used in the West Side Presbyterian Church, Ridgewood, New Jersey. Arthur Morris Hughes, minister.

THE DEDICATION OF CHANCEL MEMORIALS*

The Lectern

MINISTER: Dearly beloved, we learn from the holy scriptures that it is meet and right that we should set apart that which we use for the worship of God and dedicate such to religious uses. We are, therefore, now assembled for the purpose of dedicating the lectern and the other gifts and memorials.

MINISTER: The Lord is in his holy temple.

PEOPLE: Let all the earth keep silence before him.

MINISTER: I saw the Lord sitting upon a throne high and lifted up; and his train filled the temple. And one of the seraphim cried unto another, saying:

MINISTER AND PEOPLE: Holy, holy, holy, Lord God of hosts: Heaven and earth are full of thy glory. Glory be to thee, O Lord most high. Amen.

MINISTER: Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom.

PEOPLE: How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard?

MINISTER: The scripture declareth, "How beautiful are the feet of them that preach the gospel of peace and bring glad tidings of good things!"

MINISTER: To the task of holding the word of God,

PEOPLE: We dedicate this lectern.

MINISTER: To the proclaiming of the good news of the gospel of Jesus Christ through the reading of the scriptures,

PEOPLE: We dedicate this lectern.

MINISTER: To the inspiring, awakening and comforting of the souls of men, that the people may be fed with spiritual food,

PEOPLE: We dedicate this lectern.

MINISTER: To the glory of God and the service of man and in grateful memory of Elder Ayden A. Dibble, the gift of Lucile, his wife, their families and many friends,

PEOPLE: We dedicate this lectern.

The Book of Remembrance

MINISTER: For many generations, monuments have been raised to honor the memory of valiant spirits. Among believers such memorials may well find a place in the house of God. This practice confirms the assurance that cherished human relationships are abiding when our lives are hid with Christ in God.

Mrs. Fred Eilers, mindful of the joy both her husband and herself have had worshiping in this church, has graciously and generously presented to our church a Book of Remembrance. Now, and in years to come, when devoted members and friends establish memorials in this house of God, the names of these shall be inscribed in this book, as an imperishable record.

To the glory of God, author of all goodness and beauty, giver of all skill of mind and heart,

PEOPLE: We dedicate this Book of Remembrance.

MINISTER: In gratitude to God who calls all men to bring unto him full devotion and before whom is forever spread the record of those who love the Lord,

PEOPLE: We dedicate this Book of Remembrance.

MINISTER: To bear testimony to the love of those who in the past and in the future shall set up memorials in this house of God,

PEOPLE: We dedicate this Book of Remembrance.

The Clergy Stall

MINISTER: The clergy stall which has been placed here for our use in the regular worship of God on every Lord's day,

PEOPLE: We dedicate to the glory of God.

The Dossal

MINISTER: That this aid to beauty-of-worship may lead all to desire "the beauty of the Lord," reminding all of the beauty of him who is "altogether lovely, the fairest among ten thousand,"

PEOPLE: We dedicate this dossal.

MINISTER: That the color before us may remind all of the deep red of the sacrificial living of those of all time who have followed the Christ of Calvary,

PEOPLE: We dedicate this dossal.

MINISTER: This dossal, the loving gift of the Woman's Association, is given in gratitude to almighty God for the many opportunities to serve in his Church.

PEOPLE: We dedicate this dossal.

The Missal Bible

MINISTER: We rejoice that God in his infinite wisdom has revealed his truths to us in his holy book.

PEOPLE: All scripture is given by the inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.

MINISTER: Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word.

PEOPLE: With my whole heart have I sought thee: O let me not wander from thy commandments.

MINISTER: Thy word have I hid in mine heart, that I might not sin against thee.

PEOPLE: Blessed art thou, O Lord; teach me thy statutes.

MINISTER: I have rejoiced in the way of thy testimonies, as much as in all riches.

PEOPLE: I will meditate in thy precepts and have respect unto thy ways.

MINISTER: I will delight myself in thy statutes; I will not forget thy word.

PEOPLE: The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple.

MINISTER: To the glory of God, our heavenly Father; to the praise of God, through Jesus Christ, our Lord; and to the power of God, by the Holy Spirit, our comforter, both now and forever.

PEOPLE: We dedicate this Bible.

The Candlesticks

MINISTER: Our Lord said: "Neither do men light a candle and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house."

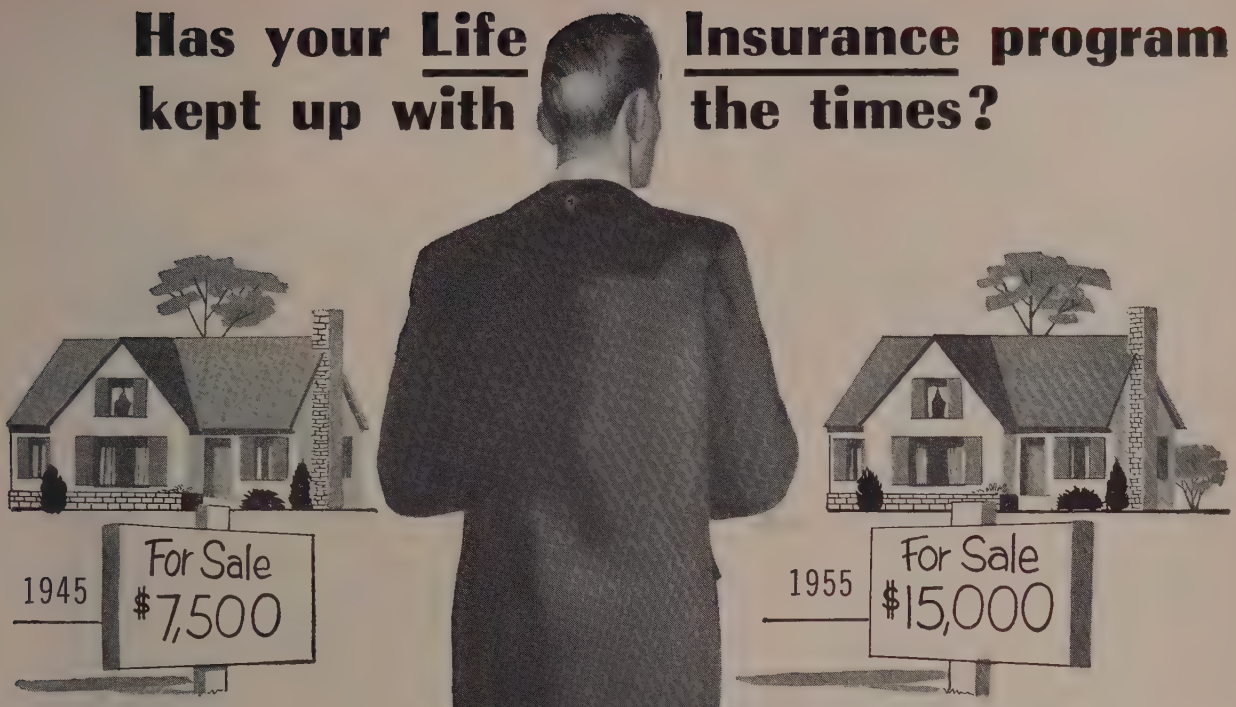
PEOPLE: We dedicate these candlesticks.

MINISTER: One we may look upon as a symbol of the word of God, read and proclaimed in this sanctuary, which word

(*Turn to page 67*)

* As used in the Gunton Temple Memorial Presbyterian Church, Washington, D.C. Eric Lindsay Cowall, minister.

Has your Life Insurance program kept up with the times?



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NEW PRODUCTS for CHURCHES

Use the postage free card on page 67 to obtain further information about New Products items.

When requesting advertiser or new Products Information, be sure to put your name and address on the card.

CONCRETE FLOOR SEALER

Cem-Seal, a new one-coat product by Hillyard Chemical Company, is said to prevent surface powdering. Applied to new floors it holds moisture in the concrete to prolong the curing process and results in a denser, harder surface. Applied to old floors, it checks dusting which has already started. It also protects the floor from dirt, oil, water, grease, etc. Application is simple. No. **7551.**

CHAIR THAT FOLDS

A new folding chair, Model 556 has been added to the Solid Kumfort line by Louis Rasetter & Sons Company. This unusually sturdy chair was designed to meet the requests for a narrow chair as strong as the company's popular model 426. This model has a seat 15″ wide as compared to the 17½″ seat of model 426. A free portfolio with additional information is offered. No. **7552.**

DISH CART

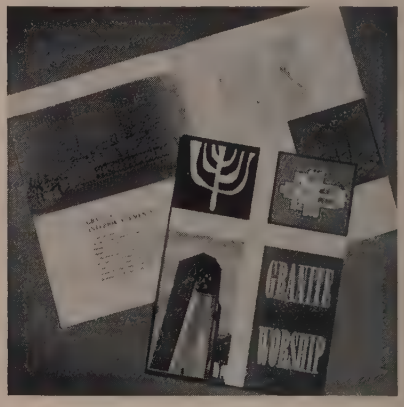
The above new dish cart is introduced by Fearless Dishwasher Company. Built for rugged use, these carts are made from heavy gauge stainless steel. The 5″ casters can be had either all 4 swivel or 2 rigid and 2 swivel. Overall dimensions are 24″ x 36″ x 30″ high. No. **7553.**

TIME-PLANNING GUIDE

"Planno," an annual time planning guide announced by Planno, Inc. is set up in three parts: (1) A year-at-a-glance planning calendar, (2) An adjacent section for outlining in advance the objectives to be achieved each month and each quarter, and (3) Space to work out a re-allocation of time in order that these objectives may be accomplished. No. **7554.**

VACUUM CLEANER

Unusual pickup power on wet or dry cleanup jobs is claimed for Multi-Clean's new G-400 vacuum cleaner. This moderate priced cleaner creates a suction equal to 63″ water lift with closed orifice. The tank holds 10 gallons of wet or 1½ bushels of dry pickup material. Weighing 53 lbs., the G-400 rolls freely on casters and will pass through an 18″ doorway. No. **7555.**



BOOKLET ON GRANITE

Ecclesiastical granite is discussed in a twelve page booklet *Granite in Places of Worship* which is offered free by the Cold Spring Granite Company. The booklet contains features on steps, window sills, entrances, and interior elements such as baptismal fonts and altars. No. **7556.**

(*From page 64*)

is a lamp unto our feet and a light unto our path.

PEOPLE: We dedicate this candlestick.

MINISTER: The other we may look upon as a symbol of the Son of God, who said, "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life."

PEOPLE: We dedicate this candlestick.

MINISTER: We remember also the words of our master, how he said, "Ye are the light of the world. Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."

PEOPLE: We dedicate these candlesticks.

The Paraments

MINISTER: The rich colors and symbolism of the paraments are constant reminders of great truths and doctrines and add beauty and dignity to the services of the church.

PEOPLE: We dedicate these paraments.

MINISTER: The violet parament, symbolizing penitence, is appropriately used during the seasons of Advent and Lent. Green, setting forth the teeming fecundity of all nature, is used throughout a long period to denote the Holy Trinity. Red, the color of blood or fire, is the color used at special times of remembrance. White, the color of purity and truth, is used at Christmas, Easter, the sacraments of the Church, and in our denomination for weddings.

PEOPLE: We dedicate these paraments.

MINISTER: The paraments set forth Sunday by Sunday, in a quiet and dignified way, the wonder of God's love and providence. They graphically portray the divine mission in the world of men and bid all to heed the call of God.

PEOPLE: We dedicate these paraments.

Dedicatory Prayer

Almighty God, our heavenly Father, without whom no word or work of ours availeth, but who dost accept the gifts of our hands for the beautifying of thy sanctuary: bestow thy blessing upon us now as we dedicate these memorials and gifts to thy glory, for the use of adornment of this holy place. Accept them all, we pray, as we set them apart from common and unhallowed uses, ever to be devoted to the service of thy Church and the honor of our Lord Jesus Christ, in whose name we ask it.

Amen.

LOCAL CHURCH DEDICATION OF ITS REVISED STANDARD VERSION BIBLE*

MINISTER: For all those who were inspired to write the message of the Bible,

PEOPLE: O God, we thank you.

MINISTER: For all those who down through the ages have kept and preserved the message and the sacredness of the scriptures,

PEOPLE: O God, we thank you.

MINISTER: So that we may hear again and again the stories of God's love and Christ's sacrifice.

PEOPLE: We dedicate this Bible.

MINISTER: In order that our children may know the tenderness of Christ's love,

PEOPLE: We dedicate this Bible.

MINISTER: So that our youth may find direction, comfort and counsel from the life of our Lord,

PEOPLE: We dedicate this Bible.

MINISTER: So that men and women might find answers to the problems that perplex them,

PEOPLE: We dedicate this Bible.

MINISTER: So that we in our reclining years may have the comforting assurance of Christ as promised in the gospel to all who repent and believe,

PEOPLE: We dedicate this Bible.

Unison Prayer

Father we thank you for this gift. May the message of this Bible serve as a lamp unto our feet as we travel through darkened places. May its inspiration lift us when we feel down-trodden, may it reflect our lives in the light of the life of Jesus and may all who read from its pages and all who hear its words have the fullest blessing of thy love. In the name of our Lord, Jesus Christ. Amen.

HELPS FOR THE ORGANIZATION OF A COMMUNITY CHURCH*

Some Basic Requirements

DECLARATION OF FAITH: In uniting with this church, I subscribe to the following:

1. Believing Jesus Christ to be the Son of God, I accept him as my own personal Saviour and acknowledge him as my master and Lord. (Luke 12:8.)

2. Trusting in the Holy Spirit for guidance and grace, I shall seek to lead a consistent Christian life, honoring Christ in all my relationships. (John 15:14.)

COVENANT OBLIGATIONS: A member accepts the following responsibilities (Mark 8:34):

1. I shall strive to be faithful in my attendance upon worship services. (Hebrews 10:25.)

2. I shall endeavor to render some form of Christian service. (II Timothy 2:15.)

3. I shall give regularly to the support of the church and its benevolences as the Lord shall prosper me. (II Corinthians 9:7.)

4. I shall pray regularly, for myself, others, and for my church. (Luke 11:9, 10.)

Presentation of Charter Members for Induction

MINISTER: The following persons, believing in Jesus Christ as the Son of God and their Saviour and Lord, and trusting in the Holy Spirit for guidance and grace in Christian living, have applied for membership and have indicated their desire to constitute the charter membership of the

* As used in the Church of the Brethren, Hopewell, Virginia.

* As used in connection with the organization of the West Alameda Community Baptist Church, Denver, Colorado. Ralph Edward Matthews, minister.

JULY 1955

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West Alameda Community Baptist Church. (Here let the names be read, each rising.)

I therefore present them to you, Mr. ———————— (insert name and official title) for recognition and induction, as charter members of ———— Church.

Assent to the Purpose of a Christian Church

CHAIRMAN: You whose names have been read in the presence of each other, this assembly, and of almighty God, our Father: Do you here and now declare it your desire and purpose to constitute and organize a Church of Christ for the worship of God, the salvation of men, and the advancement of God's kingdom in the world, through allegiance to Jesus Christ and his gospel? Let your faith and declaration be here and now made known.

THOSE PRESENTING THEMSELVES: We do here and now so declare and affirm, God helping us, Christ guiding us, the Holy Spirit inspiring us.

Affirmation of Loyalty to the Basic Requirements of Church Membership

CHAIRMAN: For a church to be alive and strong, its members must recognize and seek ever to be loyal to Christ and his Church. In making written application for membership you were each provided a statement of that which long Christian experience has shown to be the basic expectation and requirements for growing in Christian grace and for vital church membership. Do you now, as sincere and earnest believers, declare it your intent and purpose faithfully to fulfill these basic expectations, God helping you and according to your ability and strength? Let therefore your purpose be known.

THOSE PRESENTING THEMSELVES: We declare this to be our purpose, with God's help, faithfully to fulfill these expectations.

Presentation of Charter Membership for Formal Organization as a Church

MINISTER: The Church Spiritual exists in the hearts of men before it gains organized expression in the society of men. I now present these persons who have here confirmed their faith and their spiritual purpose and loyalty to God, the Saviour, and the Church's task, that they may enter into formal organization as a Church body, the corporate body of Christ.

Formal Organization

CHAIRMAN: In order that these persons, who have here pledged themselves to the life and work of the Church of Christ by formal vote may go on record as constituting the charter membership of this church, we must have a proper motion.

Do I hear such a motion?

(Motion made, seconded, and carried.)

It is also in order that this newly constituted church record itself as in affiliation for fellowship and service with the denomination and agencies which assisted in its founding: the ———————— (here name the denomination, service agencies, etc.) ————————

Do I hear such a motion?

(Motion made, seconded, and carried.)

It is also advisable that this church record itself in charter affiliation with the interdenominational Christian fellowship as exemplified by (here list such agencies as local church federations and state and national bodies with which the new church wishes to ally itself.) ————————

Do I hear such a motion?

(Motion made, seconded, and carried.)

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Sermon Calendar

(*From page 18*)

Both are organized power systems for controlling a society that is too tired to control itself.

If we are to keep a spiritually strong America in the world scene, we must pay the personal price of self government. The other alternative is a more costly dictatorship.

The cues to our renewal can be found in the Virginia Bill of Rights written at Williamsburg just prior to the Declaration of Independence:

> No free government offering liberty can be preserved but by a firm adherence to justice, moderation, temperance, frugality and virtue and by frequent recurrence to first principles.
>
> Religion or the duty which we owe to our Creator and the manner of discharging it can be directed only by reason and conviction and not by force and violence. Therefore, all men are entitled to the free exercise of religion according to the dictates of conscience. It is also the mutual duty of all to practice Christian forbearance, love, charity towards each other. . . .

That this nation shall not perish from the earth.

B.M.K.

July 10, 1955.

Topic: "Getting the Most Out of Life."

Hymns: "O Zion, Haste, Thy Mission," "Immortal, Invisible, God Only Wise," "Lord Speak to Me That I May Speak."

Lesson: II Corinthians 5:11-21. Text, "Now then we are ambassadors for Christ: as though God did beseech you by us: we pray in Christ's stead, be ye reconciled to God." *II Corinthians 5:20.*

Erich Fromm, the Harvard psychologist, in his little book, *Man for Himself* states that one of the fundamental laws of psychology is "to love your neighbor as yourself." This is easy to say and hard to accomplish. The Apostle Paul knew this and went further. The deepest form of loving one another, he said, is to share one's religious experience. Or, in the words of his letter to the Corinthians, "Be an ambassador for Christ."

1. The core of any religious experience for Paul was contact with the living God through the spirit of Jesus Christ. Further, the full extent of any such experience is not realized until it is shared with others. Ethel Gosling of Bermuda relates this story of an incident that happened to her. Riding in a cab in New York City she thanked a Jewish cab driver that his people had preserved faith in the one true

(*Turn to page 70*)

New Products for Churches

(*From page 66*)

FLOOR MAINTENANCE MACHINE

Above is one of the three Model 800 series motor weighted floor machines by Finnell System, Inc. The manufacturer says the excellence of balance on these machines comes from accuracy of weight distribution on the brush and results in greater operating ease and efficiency. Simplified brush construction equalizes the flow of the scrubbing solution and reduces brush replacement. The handle is adjustable for height. No. **7557.**

COAT RACK

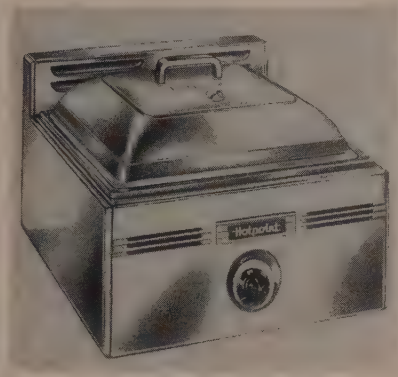
A new coat rack announced by Lyon Metal Products is available in two sizes—6-person capacity and 12-person capacity—to which additional coat hangers may be added. The rack is finished in gray baked-on enamel. Hangers are hardwood with steel hooks. Available with either skid domes or casters, either of which will not harm floors. No. **7558.**

RELIGIOUS FILM CATALOG

A new 1955 catalog of outstanding 16mm sound motion pictures and 35mm filmstrips for religious education in churches and church schools is announced by United World Films, Inc. Containing more than 100 titles, this catalog is said to meet the requirements of virtually every religious denomination. No. **7559.**

NOISELESS TYPEWRITER

Exclusive pressure printing is a prominent feature on the new noiseless typewriter announced by Remington Rand, Inc. A slight tap of the key brings a weight into action which completes the pressing of the type onto the paper leaving a uniform impression. A pressure dial also makes carbon copies uniform without extra touch pressure when there are many copies. No. **75510.**



COUNTER ROASTER

Seven cooking jobs in one unit is claimed for Hotpoint's Counter Roaster which bakes, roasts, boils, stews, sautes, braises, and warms foods. It holds up to a 20-lb. turkey or 3 gallons of soup, stew, or chili. Interchangeable inserts quickly convert the unit into a roll or food warmer. Average electricity operating cost of a penny an hour. No. **75511.**

DO IT YOURSELF

How You Can Lay a Rubber Tile Floor is the title of a folder published by The Rubber Manufacturers Association. The folder includes a floor plan chart on which to diagram the room and lay out the floor pattern, instructions on preparing the sub-floor, installing the rubber tile, and maintaining the finished floor. No. **75512.**

CHURCH LIGHTING

Church luminaires by Novelty Lighting Corporation are designed to give engineered lighting plus distinctive styling to meet the natural beauty and simplicity of design requirements of today's modern contemporary churches, yet retain the beauty and dignity of ecclesiastical design. A wide range of fixtures, all available in various sizes, wired to permit high and low levels of glare-free illumination, and available in varied finishes make these fixtures blend in with any style of church architecture. No. **75513.**

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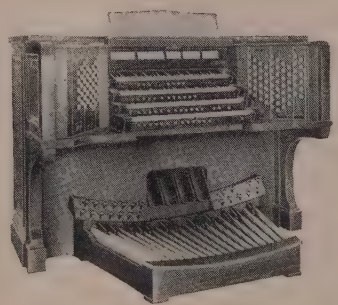

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Sermon Calendar

(*From page 68*)

God. Startled by what she said the cabbie remained silent, then said, "Lady I know that Jesus is the Messiah. I was in World War II and was so badly wounded I wasn't expected to live. While I lay between life and death, I somehow knew the truth." When Mrs. Gosling alighted from the cab, he rolled down his window and asked to shake hands. Then he added, "If everyone who got into a taxi would talk as you have talked to me today what a different world we'd have!"

2. Our own spiritual growth and development is dependent upon our being "ambassadors." Because we have a conspiracy of silence in our day which chokes off freedom of religious expression, growth and development are limited. Soon religious performances lose their lustre and become dull. When this happens let us remember the words of Jesus to his disciples, "As my Father has sent me into the world so send I you." Jesus calmly and intelligently interpreted his life in reference to God. "I am about my Father's business; my meat is to do the will of him who sent me." Life will lose its richness unless we become "ambassadors."

3. How do we make the invisible God visible to men? We need to be positive. Believe and affirm that life is good and that God has personal concern for every man. We need to be persistent. Out of a German concentration camp of the last war comes the story of Madeline Forell. Interned, and separated from her family, she daily quieted a distraught mother who hung against the fence crying for her daughter. With her arms around the woman she spoke of God's love. Her persistence finally brought healing to the distraught woman. We also need to be quietly persuasive. Lincoln said, "Study the language of gentleness; refuse to use words that bite and tones that crush."

You get the most out of life when you serve as an "Ambassador" for God to a sick and needy world of people.

J.K.M.

* * *

July 17, 1955.

Topic: "Better Answers to Our Prayers."

Hymns: "More Love to Thee, O Christ," "Be Still My Soul," "I Need Thee Every Hour."

Lesson: II Corinthians 12:1-10. Text, "My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me." *II Corinthians 12:9.*

Many people have experienced a variety of answers to their patient but insistent prayers. They have heard yes, no, or wait. How can we develop a deeper insight to our seemingly unresolved petitions?

Leslie D. Weatherhead suggests there are four things to learn.

1. God does not give us what we ask for in order to give us what we really need. The friends of the paralytic borne by four men asked for his health: Jesus forgave his sins. The first could only follow the second.

The father of Elizabeth Barrett Browning prayed for his daughter's health. Actually he wished her to remain a dependent invalid at his side. When Robert Browning courted her, prayed for her and carried her off as his wife, she got well. He really intended that his prayers be answered.

2. God wants us to use all his present blessings cooperatively before he gives new ones.

Naaman had to bathe in the Jordan as a cooperative act of self surrender rather than succumb to his pride.

When Jesus turned water into wine, he had the servants fill the water pots to the brim. He used the small loaves and fishes to feed the five thousand. It would have been just as easy to perform the miracle without the small boy's lunch. Only something unforgettable would not have happened to the boy. God wants us to use what we have on hand first.

3. God cannot answer our prayers if the answer will hurt the whole family.

A lady in haste to visit a critically ill son, asked the conductor to delay the train for her husband's arrival. He said, "No, there are hundreds of people on the train counting on arriving on time."

John and James asked for privileged positions at Jesus' side, but it would not have been fair to the other disciples to grant the wish.

4. God may not seem to answer the prayer petition, but he always answers the person who makes the prayer.

Saint Paul prayed earnestly three times that the thorn in his flesh might be removed. It was not. Then he learned a deeper lesson of personal faith. When he felt the weakest in his pain, then the power of Christ came over him in a greater fashion.

When young (thirty four years old) Katherine Mansfield died, many felt her spiritual prayers should have gained her health. However, her death gained her husband as a follower of Christ and gave the world a Christian scholar in John Middleton Murray.

God sometimes answers our prayer with a "no" or "wait" in order to grant us a larger "yes."

B.M.K.

° ° °

July 24, 1955.

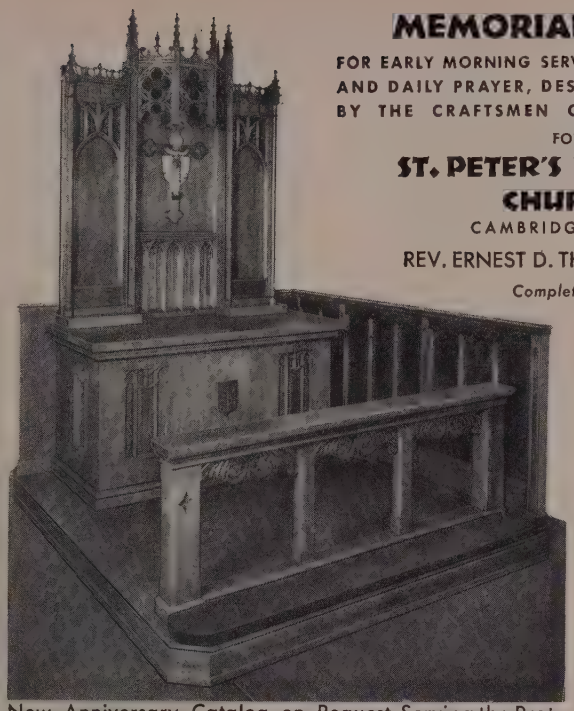
Topic: "A Practical Religion for Today's Man."

Hymns: "Lead On, O King Eternal," "We Thank Thee Lord," "Rise Up O Men of God."

Lesson: Matthew 7:21-28. Text, "Not everyone who says to me, Lord, Lord, shall enter into the kingdom of heaven, but he who does the will of my Father in heaven." *Matthew 7:21.*

Perhaps there is no greater yearning in an American's heart today than his desire for a practical, down to earth religion. Our great gift as a nation to the family of nations seems to be "our know how." But, when it comes to the business of living, we can not solve the problems as quickly or as easily as we can those of a production line. We want a prescription for living that is good theory because it is also good practice.

1. Doing the will of God is the key to



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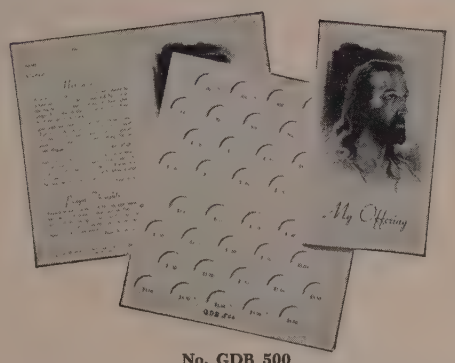

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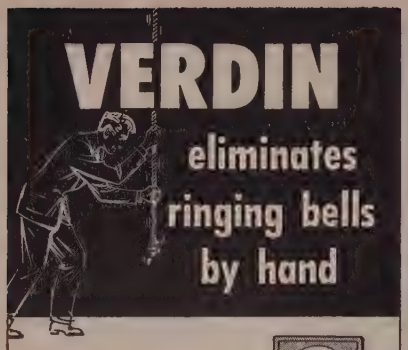

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practical religion. Christian truth is not truth on ice but truth on fire. The first step in doing the will of God is to find out what it is. The sensible way of doing this is to listen to him speak from the pages of the Bible. The sum of it all is, "You shall love the Lord your God with all your heart, soul and mind, and your neighbor as yourself." Look at Jesus Christ. He put God's will into action.

2. If we are to do the same, certain things will be required of us. First, Jesus Christ must become the commander of our lives. E. Stanley Jones tells the story of a very brilliant and forceful woman who said "All my life I have been a go-getter and I have gotten all I wanted. Then suddenly it all turned to ashes. I saw it was all done for myself. My religious work, all had a self reference—it was to dress me up as pious and devoted. I've never said 'O God you've got me!' It was always 'O God I've got You.' I have never surrendered this ugly self." Self-surrender is the first requirement of a practical religion.

The second requirement is a sense of mission in all of life. As Elton Trueblood has indicated in one of his book's titles, *Your Other Vocation,* each Christian has another vocation. God calls each man to service whether in industry, politics, or business. The will of God for us is to fulfill our mission wherever we find ourselves.

3. The habit of quiet prayer must be acquired. About these times of prayer, Nels Ferré has written in *Strengthening the Spiritual Life,* "Our knowing and loving God, our concern for the world, our personal fulfillment and satisfaction—are all drawn together in the reality and progress of our prayer life. Prayer, then, is first on life's agenda and no one can afford to be unconcerned about it."

When you fulfill these requirements your religious experience is not dependent on formal ritual or mere acknowledgment of historic creeds; it is a vital, living, day by day experience in partnership with God.

J.K.M.

* * *

July 31, 1955

Topic: "The Gift of Peace."

Hymns: "Dear Lord and Father of Mankind," "Saviour Like a Shepherd Lead Us," "Peace, Perfect Peace."

Lesson: John 14:18-27. Text, "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." *John 14:27.*

The master of men has conferred many gifts upon the human race. We have known his gift of joy and the power he imparts. We have shared in the saving experience and have the confidence of the gift of eternal life. But in this world of confusion, one of his choicest endowments is the gift of peace. For a tired and disillusioned age there could be no greater boon bestowed than that which is referred to when Jesus said, "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

The search for peace, for inner stillness, for a kind of quiet equanimity of spirit, has been one of life's major pursuits since the beginning of recorded history. Charles Morgan wrote many years ago in his novel, *The Fountain,* "The search for some kind of stillness within myself runs right through the century." When Dante was exiled from Florence he came one day to a monastery. On knocking at the door a monk called out asking, "What do you want?" Dante replied in just one word—"Peace."

Jesus indicates that his peace has little relationship with the kind of peace that the world gives. Many times our search for peace leads us in the direction of finding it after the fashion of the world.

1. There is the peace which comes from paganism. Paganism is but the taking of an irresponsible attitude toward life. Since there is no God I have no moral responsibility either to him or to my fellow men. This is a kind of bovine peace which Walt Whitman described in one of his poems when he said that he admired the cows grazing in the countryside and wished that he were one of them. This is hardly the kind of peace of which Jesus was speaking.

2. Then people seek peace through the pursuit of pleasure. By artificial means they seek to lay hold on quietness of spirit. Restless and disillusioned people are seeking in the mad whirl of excitement, satisfaction which never can come from this source. Jesus knew whereof he spoke when he said, "Not as the world giveth, give I unto you."

3. Jesus said, "My peace I give unto you." This would indicate that it is a pure gift; not to be sought, but to come as a by-product of certain qualities of life and certain insights into the nature of things.

A sturdy faith in the providential care of God can bring the kind of peace which the world cannot give. The advice of Joshua, "Be strong and of good courage, for the Lord thy God is with thee" is worth remembering. The twenty-third Psalm is but the expression of this kind of central assurance in the life of a believer. What Jesus is saying in substance is, "If you have my faith in God you will know what real serenity is." Serenity is also born of inward integrity. A man with a clear conscience is a man for whom the long nights hold no horror.

It must be recognized also that the peace of God, given through our Lord Jesus Christ, is abundantly evidenced in the reconciliation effected between man and God through the cross. The rift in human nature is bridged. Christ at least paid the price for our gift of peace. "Peace, perfect peace, in this dark world of sin; the blood of Jesus whispers peace within." He is the mediator between my sinful burdened heart and the fatherly love of God. At the foot of the cross, we find our peace.

L.H.C

* * *

August 7, 1955.

Topic: "Life Never Says Please."

Hymns: "Christian, Dost Thou See Them," "Soldiers of Christ Arise," "Who is on the Lord's Side."

Lesson: Acts 27:1-24. Text, "Wherefore, sirs be of good cheer: for I believe God,

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that it shall be even as it was told me." *Acts 27:25.*

Emerson said, "This is a good time if you know what to do with it." But life does not always say "please." Things happen that are not foreseen. How can we live with these eventualities?

1. Recognize that there are basic moral laws which operate without regard to person. A group of New York students voted by a small margin to include the Ten Commandments in modern life. They work whether elected or not.

There are social laws that work as when the handwriting on the wall warned of God's judgment.

There are economic laws that hurt us for our wastes and injustices. "Every system contains the seeds of suffering."

2. Recognize that there are basic uncertainties in life which cannot be eliminated. Accidents do not say "please."

There is a certain fragility built into life that results in illness or death, but it makes deep living of the person possible. Accidents happen due to a flaw in metal, a worker's carelessness, or the selfish free will of another. But a missionary who had suffered said, "A man can afford to lose his luggage a few times in life."

There are relationships between family members and friends as well as between corporate societies which cause suffering. Every relationship contains a potential sorrow. There is the whimsy of evil men or even the cruel malice of the devil's spirit. But man must learn to live above all of these. How can he?

3. Recognize there are basic measures of Christian faith to meet life's difficulties.

(a) Tranquility of spirit comes to the sufferer who sees purpose in the universe. That is why Paul said, "I can do all things through Christ who strengthens me."

Josiah Royce said that there is a wise purpose in the universe; there is a plot to history. "We know that all things work together to those who love God and are called according to his purpose."

(b) It is not what happens in life that counts so much as our reaction to it. We need beware lest tragedy separate us from God.

Oh, trouble's a ton or a trouble's an ounce,
Or a trouble is what you make it,
And it isn't the fact that you're hurt that counts,
But only how you take it.

(c) Life is not lost ultimately even in death, but transferred to heaven. This gives a sense of steadiness to our individual missions in life. We have a destiny with God that nothing can shake—neither life nor death, nor peril, nor famine, nor nakedness, nor sword—nothing can separate us from the love of God in Christ.

B.M.K.

* * *

August 14, 1955.

Topic: "The Dawn of a New Day."

Hymns: "Praise Ye the Lord, the Almighty, The King of Creation," "Jesus I My Cross Have Taken," "The King of Glory Standeth."

Lesson: Luke 4:16-30. Text, "The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor." *Luke 4:18.*

In our day we are seeing a renewed interest in religion. In his book, *Not Mind Alone,* Kenneth I. Brown states that the task of higher education is to incorporate into education once again the spiritual values of our forefathers. Does our religion offer only the beauty of Christmas and Easter or the loftiness of a puritanical God?

1. Jesus Christ did not offer a new brand of religion but a new power to change the condition of a man's inner life. He proclaims that by his coming men shall be given release from the spirit of sin and evil which degrades them and shackles all the potential good of their personalities. Jesus does not offer men a new system of doctrine but a new power which revolutionizes life. He offers men the spirit of God which he declared was upon him.

2. First of all, the "spirit of God" is upon a man who stakes his life on the belief that the universe at its core is love. Jesus knew this for a certainty. Secondly, he knew that the purpose of the God of the universe from the beginning was to make men after his own heart who could love as he loves.

3. Jesus made these beliefs concrete in his life in three ways. First, because the spirit of God was upon him, he was able to give a man power for right living. Because Jesus had faith in Zaccheus, he became faithful. Because he had faith in Mary Magdelene, she became lovely. When he trusted Peter, Peter became trustworthy.

Secondly, Jesus taught men that life is not in vain. Though there are burdens and problems which create tension and blind us to God's goodness at times, there is power available to struggle through to victory. No man struggles alone for his companion is the everlasting Lord.

Lastly, Jesus in the power of the spirit destroyed ignorance, sickness, and death. The spirit of God is not frustrated by these classic foes of mankind. Men who walk in the spirit find the truth, know the healing power released in spiritual discipline, and can face death calmly for, "He that is in us is greater than he who is in the world."

Our message to a seeking world by word and deed is that the power to overcome the world is available. Jesus Christ comes to all with freedom, healing, and victory in his hand.

J.K.M.

* * *

August 21, 1955 (Old Home Sunday).

Topic: "New Life in the Old Church."

Hymns: "Onward Christian Soldiers," "Blest Be the Tie," "We Praise Thee, O God."

Lesson: Ephesians 4:1-15. Text, "But speaking the truth in love, may grow up into him in all things, which is the head, even Christ." *Ephesians 4:15.*

Originally this message started with a list of ten duties for modern church members. The insight came suddenly that such a process is often coercive on reluctant hearts in the church. It never reaches the emptiness of their souls which, if they were full, would not need such a scale. The parishes are full of quaint customs

that have no more meaning.

Some of this barrenness of church life can be seen in the fact that the Internal Revenue Bureau classifies a cross as ornamental jewelry and therefore, subject to tax. When the church is only decorous it deals with irrelevancies.

What we need are not new rules but new vistas of the spirit which will stir our hearts. Here are some results we can expect from such a new stirring in the old church.

1. Personal commitment will follow. The congregation is always more united when Christ is more apparent in the midst. The church makes more of an impact on life and the community by living his life than by damning evil practices. People are transformed by love, and grow spontaneously toward those they admire. New members come to the church on a higher level of dedication than mere social custom or conformity. There is nothing like a new personal experience of Christ as in the Gospels to make a richer, personal level of spiritual life.

2. As the Acts of the Apostles follow the Gospels, so a renewed fellowship of believers follows new life in the old church. As soon as the spirit came on the disciples they wanted to witness, to heal, and to share with those in need. The church was a true gathering—not just an assembly hall. Members helped one another grow as Barnabas sponsored Paul. The modern counterpart of a vital church group is a meeting of Alcoholics Anonymous. The pattern for such group life is apostolic. The world will seek to fill the fellowship need with cleverness or cordiality but the church finds it clustered around Christ.

3. A renewed church will make an impact on the world. At the first, they were called those who turned the world upside down. Their witness was so effective that the Italian militarist, Cornelius, sent for Peter that he might be taught. A deluded world seeks to find itself in relentless activity, while a renewed church sees its meaning in the world mission of the church. This is the epistle stage of new church growth.

4. The Revelation closes the New Testament. It is also the highest stage in new church life. Worship is the adventure of seeking an encounter with God face to face. A renewed church, with a united fellowship serving his world mission, is more likely to see God shine through than any rigorous pursuit of ten standards for coercive church conformity.

A new church is one that speaks the truth in love and grows up in Christ.

B.M.K.

* * *

August 28, 1955 (Christ the King Sunday).

Topic: "How to Know the Will of God."

Hymns: "Our God, Our Help in Ages Past," "The King of Love My Shepherd Is," "This is My Father's World."

Lesson: Romans 12. Text, "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." *Romans 12:2.*

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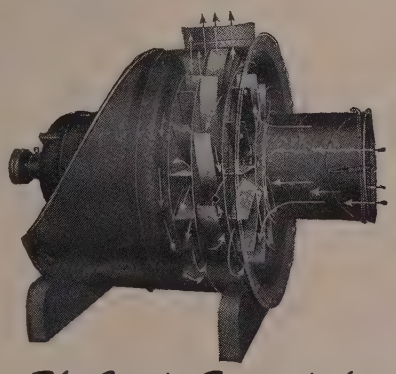

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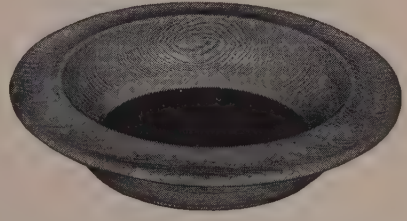

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discover the path to productive, powerful, peaceful, living. How can the will of God be known?

The broad term, the will of God, has several facets. There is his ultimate sovereign will, his intentional will, his permissive will, his circumstantial or cooperative will. For any man to discover these phases is to help him know there is always God's general will in operation—as the sun rises and sets. Then there are the special problems of man's free moral choices.

Here are some aids to decision:

1. Conscience is a main help. A spiritually sensitive soul will listen and learn. It is a good idea to yield to conscience, "for if our heart condemns us, God is greater than our heart."

2. Common sense may be said to have sacramental use. God uses man's ordinary intelligence wherever possible.

3. Counsel of friends, especially from dedicated ones can clarify God's inner speaking. Eli helped Samuel listen more carefully for God.

4. The Church's voice is not to be discarded, for the spirit of God has spoken in times past to saints, martyrs, and even to modern assemblies as it did in the days of the apostles.

5. The inner light of reflection, prayer, or flashing insight can resolve a long doubt. But it ought to be checked against the plain wisdom of Holy Writ—for the same God is Lord over all and does not speak to confusion.

The late Dean Edward H. Roberts of Princeton, used to counsel anxious seminarians. He said, "When all the harbor lights are in a straight line, sail in." When all these five factors give peace of soul, act in faith that one is doing God's will.

It is helpful to know that even our honest mistakes can blend into the general will of God. The main test is that we obey by faith. The personal disposition of surrender to God's will is the most important of all spiritual graces. Robert Louis Stevenson said, "After I surrendered to God, then my life came around like a well run ship."

B.M.K.

* * *

September 4, 1955 (Labor Day Sunday).

Topic: "Jesus and the Common Man."

Hymns: "Majestic Sweetness Sits Enthroned," "I Heard the Voice of Jesus Say," "He Leadeth Me."

Lesson: Mark 12:28-37. Text, "And the common people heard him gladly." *Mark 12:37.*

Luc De Vauvenargues, a French writer of the 18th century, wrote these words in an essay entitled, *The Art of Dealing with Mankind,* "He who knows men and understands how to deal with them has no need of vulgar artifices of flattery in order to win hearts." He might have written these lines about Jesus Christ, for Mark in his Gospel says that the common people heard Jesus gladly. What about the rank and file people who never get their names into newspapers but who carry the work of the world upon their hands. Why did they hear him gladly?

1. Jesus was so very human. He knew life. He had grown up as a carpenter. He was not trained in the fine schools of his day, but he understood human hearts. He went to their festivals, he ate their food, he endured their life. Manuel Kromff, in a short story about the Ten Lepers, portrays Jesus coming among them, and as they seek to send him away, he says, "I choose those who suffer. They are my people." "And the common people heard him gladly."

2. People could understand what he was talking about. He talked about life and God in very simple terms. A hen gathering her chicks under her wings, a merchant buying pearls, a wayward son, dishonest farmers—these are the moving and colorful stories he used to teach men God's way of life. Pascal once wrote, "Jesus speaks so simply about the deepest things, you might almost imagine he had never thought about them."

3. He practiced what he preached. His life rang true as fine glassware is distinguished by its clear notes when struck. His teaching and life were one piece. When he talked about faith and love they could see how freely he walked among his enemies who plotted his death. He demonstrated forgiveness when he told the adulterous woman to "go and sin no more." Anyone who has led the common people has, like Jesus, made incarnate in life their words.

4. The people felt he cared for them. He did not call them to join a liberation army. He did not seek their services to feed his pride. They felt he really loved them and was concerned about them.

There is a minister in Louisville, Kentucky, whose congregation numbers in the thousands on a Sunday morning. They do not come because he is a great preacher. He is a great pastor. He loves them and cares for them and men respond to such interest. Men, to Jesus, were souls—not problems, nor machines, nor cares.

5. As Jesus spoke, God seemed to be near. After he spoke, men wanted to go quietly away and say their prayers. This is what men want. Leo Tolstoy said, "To know God and to live are one and the same thing."

J.K.M.

* * *

September 11, 1955.

Topic: "Spiritual Power Through Struggle."

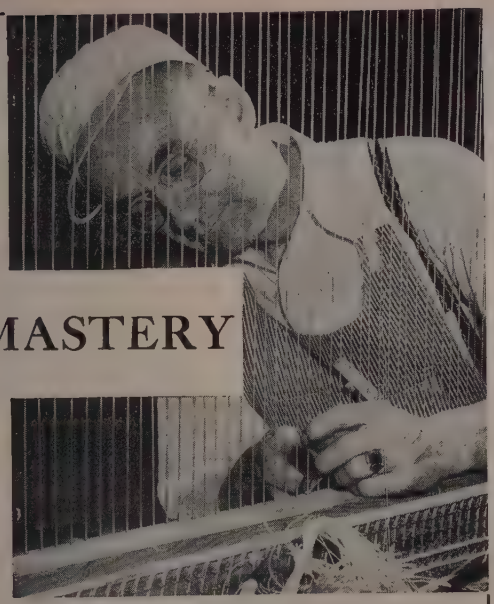
Hymns: "Christ of the Upward Way," "In the Hour of Trial," "Rise Up O Men of God."

Lesson: I Kings 18:17-39. Text, "And call ye on the name of your gods, and I will call on the name of the Lord: and the God that answereth by fire, let him be God." *I Kings 18:24.*

Dr. F. W. Meyer and other devotional writers have indicated how a modern Christian can face a pagan world by studies of the prophet Elijah.

1. Chiefly, his source of strength was an utter commitment to God. To him, God was a living God who was able to perform his will. He was a God whose presence could be near despite the closeness of the foe. To trust him was to be strengthened.

2. The educational development of this spiritual strength came through testing



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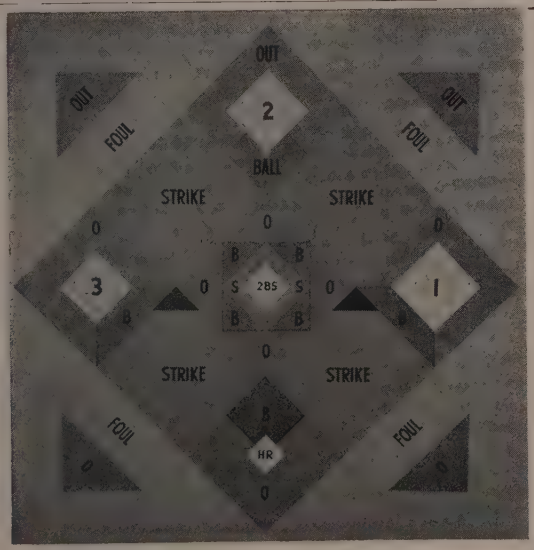

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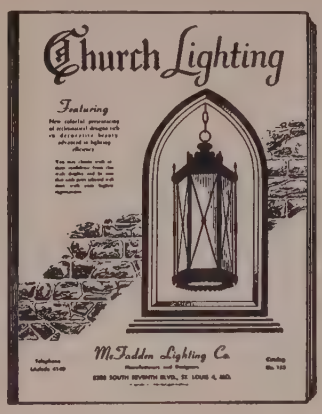

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by the brook, Cherith. The Lord's people must learn to take one step at a time. They need to know the value of the inner hidden life of soul development. The believer needs to trust God absolutely, even when the brook seems to be drying up in front of us.

3. The development of faith comes through activity, as when Elijah went to Zarephath. There is a right moment to act boldly and receive God's full support. God's plans demand implicit obedience for the testing of our wills and the proving of his blessings. When we go to the fiery test, whatever it is, he will supply the need on time.

4. The marks of spiritual strength in a man of faith such as Elijah's are: an emptiness of self, a quick, sensitive obedience to commands, a continuing "in tuneness" to God's spirit and word, the demonstrable power of a holy life to heal people and situations.

5. "Whom the Lord loveth; he chasteneth." All through the Bible this axiom seems applicable. Before Elijah's great contest on Carmel, God tested him with lesser crises so he could prove his trust. He used the barb of provocation. He wrestled with his spirit. He subjected Elijah to humility so as to keep him usable. As a result, Elijah was convinced he was a servant only of God. He was desirous of doing God's will more than anything else.

Then he was ready for the soul draining conflict on Mount Carmel. He offered himself to God before the contest of faith with paganism. Out of such devotion came his victory.

Sometimes we forget that most spiritually powerful persons have gone through fire before they have been able to hear the still small voice of the Lord they serve. That is our encouragement in today's tumult.

B.M.K.

* * *

September 18, 1955.

Topic: "How to Live Through a Dark Hour."

Hymns: "A Mighty Fortress is Our God," "There's a Wideness in God's Mercy," "My Faith Looks Up to Thee."

Lesson: Philippians 4. Text, "I can do all things through Christ which strengtheneth me." *Philippians 4:13.*

Even modern life is filled with dark hours which we wonder if will ever pass. In old times, Hagar marched out into the desolate desert and learned, "Thou art a God who sees me." Jeremiah found God faithful even in his most dire hour in the murky depths of a prison well.

Victor Hugo's great novels like *Les Miserables* are known to generations. Not everyone knows they were written in the desperation of lonely exile.

What can we do to live through a dark hour?

1. Stand up—and having done all, still stand. Baron Von Hugel says that there is nothing to do in a dust storm but cover your head, stand your ground and wait. Lawrence of Arabia was once horsewhipped on the face. He said, "New reserves come to your soul you never knew you had."

2. Listen and pray. Christ faced his dark hour praying in Gethsemane. Jonah was reached by God in the utter desolate loneliness of the sea storm. God may isolate us until we will listen. In one of his books the French aviator, Exupery, says of a woman criminal tied to a stake, "Let her remain there through the dark night until she finds her soul."

3. Surrender to the will of God cooperatively. Archibald T. Robertson had a life of sorrow before he received the crown of glory. He lost an earned Greek prize; he lost first place in publishing his major book; he lost his daughter, Charlotte; he lost the following of a convention in controversy, but always he said, "Thy will be done."

4. Work. When the Panama Canal section was almost done, a heavy rain caused a disastrous landslide. "What shall we do?" engineers cried. General Goethals said, "Dig it out again." So our daily work helps us keep sane under the landslides of each day's occupation.

5. Trust the divine companion. A young American fighter in Korea was afraid to go out on the battle line alone at night. His officer, however, insisted he go for discipline's sake. Toward dawn the boy saw the form of his officer near him. "Where'd you come from," he whispered. The other replied, "I've been here with you all through your duty on watch."

The Saviour has not promised us we would have no trials. Rather, he promises to go with us through the dark hours so that we can be courageous.

B.M.K.

* * *

September 25, 1955 (Christian Education Sunday).

Topic: "Growing in Christ."

Hymns: "Take Thou Our Minds Dear Lord," "In the Hour of Trial," "O, For a Closer Walk with God."

Lesson: II Peter 3:1-18. Text, "But grow in grace and in the knowledge of our Lord and Saviour Jesus Christ." *II Peter 3:18.*

Many homes have a pair of baby's first shoes cast into bronze while the child grows up to splendid maturity. Some Christians grow up mentally and physically but cast their spiritual level in a fixed mold. The Bible urges believers to grow in grace and spiritual knowledge. How can this be accomplished?

1. Recognize that there are different areas of spiritual growth.

(a) We must grow up in specific Christian ideas. Peter had to learn to include the gentiles as people of faith. Young people develop a more mature view of love and of death as they advance in experience. Even the sacrifice of Christ means more when we learn to sacrifice.

(b) We must grow up in specific practices. A Christian layman laughed about his hobby of "collecting" towels from hotels when he traveled. A visiting evangelist showed him that his prayers were hindered by these stolen trophies until he returned them and renounced the hobby.

(c) We must grow in specific projects. Many persons dodge the implications of Christian tithing or proportionate giving. Yet all those who have adventured with it attest to growth and blessing.

2. Fulfill the conditions necessary to growth. We learn what these are from nature.

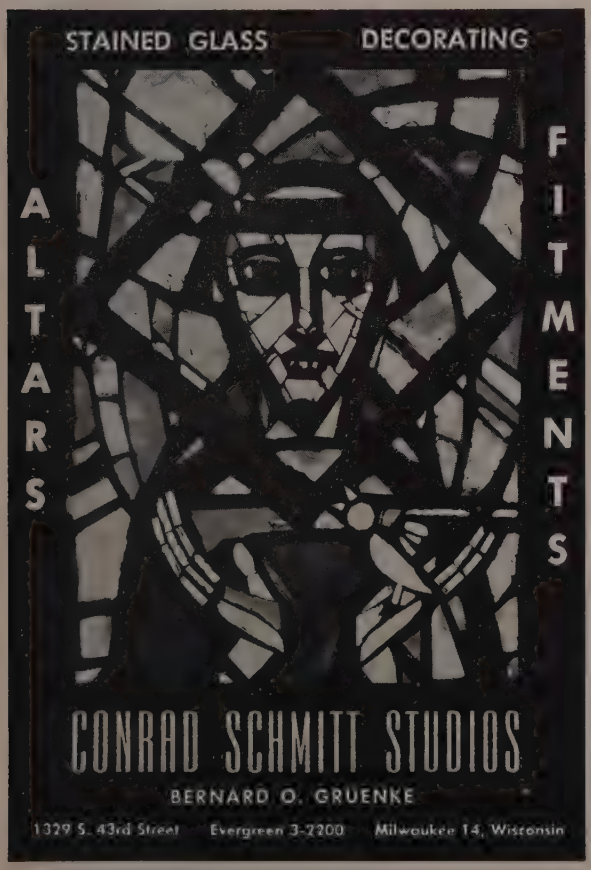
(a) Know what and where you want to grow. The gardener plans his garden and puts in the seed he desires to bloom in rich flowers. Otherwise, we grow as a wild vine.

(b) Give nourishment for growth. A developing soul as well as a growing body needs food, rest, exercise, mutual development, and purposiveness. A hospital in New York City reports children in the ward always do better when they have tender, loving care from staff and parents, contrasted to those who receive only indifferent institutional routine ministrations.

(c) Cut away the decaying spots. A man complained to his doctor about pains. There was no apparent organic illness. With questioning the physician learned the patient was defrauding his brother regularly of a part of their father's estate. Only when this wrong was confessed and corrected did the functional pains go away and leave the man at peace.

3. Growth in the spirit involves decision.

(a) We grow by taking decisive first steps.



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(b) We are motivated by what Christ has already done for us.

(c) We lay aside excuses and delay in order to seize the passing religious opportunity to grow a fully developed soul.

B.M.K.

* * *

October 2, 1955 (World Wide Communion Sunday).

Topic: "Surrender the Key to Achievement."

Hymns: "I Sought the Lord," "Jesus Thou Joy of Loving Hearts," "Here, O My Lord."

Lesson: Luke 22:39-54. Text, "Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine, be done." *Luke 22:42.*

The deep issue of Christ's ministry was fought out in his soul while he prayed in the garden of Gethsemane. Luke, the physician, describes the agony of choice. He says Christ sweat, as it were, great drops of blood. It was not blood; but great globules of sweat produced under the most excruciating inner struggle. Then Christ said, "Not my will, but thine, be done." This is the key to achievement for us.

Surrender to God's will is a Christian technique. Resignation is the non-Christian approach that leads to fatalism. Surrender leads to cooperation with God. Peter learned this lesson, despite his aggressiveness, to renewed living and service.

Essentially, surrender means a basic surrender of self will to God's will. It involves accepting the facts and the meanings involved. It was that path that brought spiritual achievement to Augustine and John Wesley.

The non-Christian sees an unalterable fate. The Christian sees a purposeful, moral God at creative work, and cooperates.

The basis for this cooperation is an awareness that God has a plan. It is not a dead, blue print, but an intelligence at work now! In other words, there are unseen alternatives to life that are not obvious on the surface. It is confidence in the Lord that permits the new achievement through surrender.

See the impressive case histories on this truth. Peter Marshall's wife surrendered in her illness to rise to new health. A. T. Robertson bowed to the death of his daughter, Charlotte, to rise a renewed saint. Job yielded to God's deeper revelation and was renewed in health and spirit.

This truth applies to spirituality, to modern marriage, to studies, to athletics. When we press, drive hard, push too hard for our way, we fail. When we yield to the will of God and surrender to it in some Gethsemane communion experience, we rise to new achievement by saying, "Thy will be done."

B.M.K.

* * *

October 9, 1955 (Church Attendance Day, Harvest Festival).

Topic: "Let Us Pray."

Hymns: "Praise, My Soul, the King of Heaven," "All Hail the Power of Jesus' Name," "Sweet Hour of Prayer."

Lesson: Isaiah 6:1-8. Text, "Woe is me . . . for mine eyes have seen the King, the Lord of hosts." *Isaiah 6:5.*

Archbishop Temple once said, "This world can be saved from political chaos and collapse by one thing only—and that is worship." When the minister says, "Let us pray," he is exhorting you to do the one necessary thing for both your good and the world's. Prayer, according to Albert Day, is the highest expression of our humanity. The hours of worship are the creative hours.

In one of the Yale lectures on preaching, the reasons for the creativity of worship are delineated.

1. To worship is to quicken the conscience by the holiness of God. It was in the temple that the publican said, "God be merciful to me a sinner." It was at the time of worship that Isaiah cried, "Woe is me for I am a man of unclean lips and I dwell among a people of unclean lips, for mine eyes have seen the King, the Lord of hosts."

2. To worship is to free the mind with the truth of God. Pilate's question, "What is truth?" is a contemporary one. Many are deluded into emphasizing the relative quality of truth. The statement that "We hold these truths to be self evident" is an exceedingly optimistic one. Opinion, propaganda, and expediency can warp concepts of truth. In worship we take our earth bound prejudices and notions and hold them up to the white light of God's eternal truth.

3. To worship is to purge the imagination by the beauty of God. Before the flood the Bible tells us that, "God saw that the wickedness of man was great in the earth and that every imagination of the thought of his heart was only evil continuously." The Apostle Paul records that "God gave them over to a reprobate mind." A cleansed imagination is one of the results of long contemplation on the beauty of holiness. The Psalmist's prayer, "Cleanse thou me from secret faults," finds its answer in high moments of worship.

4. To worship is to open the heart to the love of God. "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." Worship brings us into the presence of the God of love. As we worship we are reminded time and again of the truth of Frederick W. Faber's hymn:

> For the love of God is broader
> Than the measure of man's mind,
> And the heart of the Eternal
> Is most wonderfully kind.

5. To worship is to devote the will to the purposes of God. In high hours of worship we learn God's will and are given the power to set ourselves to the accomplishment of God's purposes. Worship is the prompter of great action. The knight, kneeling in midnight vigil with his sword upon the altar, rises up a dedicated spirit to go out to perform his holy task.

> Rise up, O men of God!
> Have done with lesser things!
> Give heart and mind and soul and
> strength
> To serve the King of kings.

L.H.C.

* * *

October 16, 1955 (Laymen's Sunday).

Topic: "Men To Match the Days"

Hymns: "God of Grace and God of Glory," "Fight the Good Fight," "Onward Christian Soldiers."

Lesson: Ephesians 6:10-18. Text, "Finally, my brethren, be strong in the Lord, and in the power of his might." *Ephesians 6:10.*

Paul, in his letter to the Ephesians, uses military terminology to express how the Christian man equips himself in facing a hostile world. There is the necessity of matching ourselves against the age in which we live. We certainly stand in need of putting on the whole armor of God to the end that we prove ourselves adequate and effective witnesses in a disbelieving and sensate age.

Paul Harris, the founder of Rotary International, was visiting the father of Martin Niemoller, the great leader of the Confessional Church in Germany, who during the Hitler regime, refused to compromise his faith. Mr. Harris was reflecting on the terrible ordeal of the concentration camp and Dr. Niemoller's father said, "Yes it is a terrible thing to have a son in a concentration camp, but it would have been more terrible if, God having required a faithful martyr, Martin had been unwilling."

There comes a time when people need to stand up and testify to the faith that is in them.

1. We must match our Christian love against the world's hate. Even such confirmed agnostics as Bertram Russell concede the importance of the spirit of Christian love. On the occasion of his eightieth birthday, he prophesied that no enduring structure could be built in Russia because the philosophy of Karl Marx was motivated by hatred and not by love. The outreach of love is the Christian's strength and with agape the Christian faces the world.

2. We must match our spirit of devotion against the world's indifference. All great movements depend upon consecrated devotion if they are to be forwarded against the hostility of the world. There are innumerable road blocks in the way to kingdom building. An indifferent and dispirited church is incapable of furthering the cause. Someone has said that "the most terrible of all gestures is not the shaking of a fist but the shrugging of a shoulder." Studdert-Kennedy in his poem, *Indifference,* points out the ultimate tragedy:

> When Jesus came to Birmingham they
> simply passed Him by,
> They never hurt a hair of Him, they
> only let Him die;

3. We must match our faith against the world's doubts. We are guardians of a great truth. The central convictions of our Christian faith is summed up in what Professor John Knox describes as "The Event." This faith is at one time our heritage and our message to the world. Something of the redoubtable courage of Polycarp needs to be ours if we challenge the world with this imperishable message. Polycarp, when tempted to renounce his faith for personal safety and security, said to his accusers: "Hear it plainly, I am a Christian." We have a Lord. He came to

save us from our sins. In him we find our peace. This faith we maintain against all the world's doubts.

Saint Paul, in his letter to the Ephesians, reminded us that we must arm ourselves with the whole armor of God. Thus armed we find the strength not our own to match ourselves as Christians against the world.

L.H.C.

* * *

October 23, 1955 (United Nations Sunday).

Topic: "Main Issues Before Us."

Hymns: "God of Our Fathers," "Where Cross the Crowded Ways," "O Beautiful for Spacious Skies."

Lesson: Luke 10:1-24. Text, "Thou shalt love the Lord Thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." *Luke 10:27.*

Every age has its main issue and leaves a monument to its spiritual victory or a scar of shame. Plymouth rock stands for religious freedom. The parade ground at Yorktown stands for political freedom. The memorial fields at Gettysburg indicate that earnestness of both North and South in the solution of a great issue.

What issues face us today? People will tabulate many as preventive war, social justice, communism, materialistic luxury, international good will, race, morality, and labor management relations.

But all of these are but offshoots of a more basic and perennial issue. Jesus said we should love God, our neighbor, and ourselves correctly. This, he continued, is the fundamental principle. Unless we love God we cannot love our neighbor. Unless we love our neighbor we cannot love ourselves. If we do not love ourselves correctly we are at odds with God in guilt.

The current world issues are the flickering flames of this basic fire within our soul struggle.

If communism were wiped from the earth today with a redemptive sponge the same issues would exist in their essence. What are they? The main issues are these:

1. Is there a true brotherhood of men because God is the Lord and Christ, their Saviour? This is the root issue in the question of waging preventive war, in the search for international good-will, in the quest for social justice.

2. Does man possess the inherent capacity for freedom under God? Is he capable of it or must he be a half slave under a fascist rule. Fascism is government by force of state or hierarchical church where constraint alone coheres the group. We are still facing the issue of religious freedom. Where that does not exist no other freedom can long persist. Freedom of race and education are also involved.

3. Man's integrity of life is a basic issue today. It springs into specific problems as morality issues, gambling, narcotics in powder form or attractively labelled liquids, lewdness on screen or magazine. The luxury of our materialism is another subtle problem. But chiefly there is the haunting question to settle—is man basically a spiritual, God-made creature? If he is not, then the darkness of night is his only refuge in a fruitless struggle.

Here is where the discipline of Church worship, instruction, and group life come in to implement the main issue which is to love God, love our neighbor, and love ourselves aright.

B.M.K.

* * *

October 30, 1955 (Reformation Sunday).

Topic: "A Nobler Church."

Hymns: "I Love Thy Kingdom, Lord," "In Christ There is No East nor West," "Glorious Things of Thee are Spoken."

Lesson: Matthew 16:13-28. Text, " . . . Thou art Peter and upon this rock I will build my church; and the gates of hell shall not prevail against it." *Matthew 16:18.*

There are valuable emphases in all the denominations represented in American Protestant church life. How to put them together with some cohesiveness in a day of Church unity is a problem. However, there are three aspects that can be described for the contemporary Church scene.

1. The Church needs to realize the emergent spiritual unity in her heart if not her hierarchy.

There is a complete ecumenical Church in every land but Afghanistan, Tibet, and Outer Mongolia. The laity are rallying in effectiveness to match the devotion of their pastors. Christian institutions have been established and even overhauled at home and overseas to carry out the one great mission of Christ's people.

There is a United Church of Christ in the Philippines, in Thailand, and in Japan. The Church of South India was founded in September 1947 as a veritable miracle of the Holy Spirit.

2. The church needs a deeper devotion to Jesus Christ. There is no room in the modern world for a mere Christianity of custom. This is more apparent in an overseas situation than in a comfortable American community. We are engaged in such a ruthless spiritual struggle with communism and paganism that only a vibrant Christian message can prevail.

We need to discard the comfort and security of safe conforming to this present world. The Church cannot prevail by caution and timidity. It needs to be venturesome.

The message of the Church must be clear. Often it is muffled or insipidly standing for nothing. The various ethnic religions of the world are so frequently adapted to Christian ideals that only a vigorous, clear gospel will stand out for a nobler church life.

3. The Church needs a more adventuresome service to meet men's needs in Christ's name.

No one is concerned over the Church's program because the Church is not concerned with the vital issues facing her members. When she does face life fully, the world will not only pay attention. It will persecute the Church. Then a nobler Church will arise as it has in Korea after the scorching flame of war and suffering.

"Rise up, O men of God. Have done with lesser things."

B.M.K.

* * *

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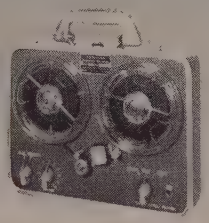

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November 6, 1955 (World Temperance Sunday).

Topic: "Abiding Certainties in an Uncertain World."

Hymns: "God of Grace and God of Glory," "Love Divine, All Love Excelling," "He Leadeth Me: O Blessed Thought."

Lesson: Isaiah 40:1-11. Text, "The grass withereth, the flower fadeth: but the word of our God shall stand forever." *Isaiah 40:8.*

Paint merchants, in order to loosen the lead in the bottom of a can of paint, use a shaker. The shaker, driven by electricity, grips the can with steel fingers and then moves on an eccentric with violent agitation. Dr. George A. Buttrick, watching one of these shakers, remarked to a friend standing beside him, "Poor planet!" "You what?" asked his friend. "Poor planet," repeated Dr. Buttrick. Then his friend, catching the meaning of what the minister had said, entered into the spirit of the thing and said, "Oh, yes, we are getting shaken." And then he asked, "Would you say that a machine is shaking us?"

All of us are conscious that we are living in a time of shakings and changes. We have seen so much of change that we cry out for something that doesn't change. Is there something which doesn't change?

1. Before we seek to indicate the things that do not change, we ought to point out that Christians ought not blindly to resist all change. Many of the changes taking place today are in line with God's will. "The Christian's task," in words of Reinhold Niebuhr, "is to change what can be changed, to accept what cannot be changed, and to seek the wisdom to know the one from the other."

2. One thing which is an abiding certainty in an uncertain world is God himself. Events do not discredit God. What is happening today is a demonstration that God lives. The trouble with too many is that they go from events to God. That is the wrong way to approach the matter. We must always do as the Bible does—go from God to events. We begin with him. Then we can interpret life in terms of his will.

3. The Christian has aways found in Jesus Christ an abiding certainty in an uncertain world. Part of the attraction of Christ is, that in a changing world, he is the same yesterday, today and forever. Our thoughts about him may change. Our statements of his meaning may alter. But Christ himself—the gracious companion of the soul in its pilgrimages—never changes. He abides not just for today or tomorrow. He abides for ever.

R.G.M.

* * *

November 13, 1955 (Stewardship Sunday).

Topic: "So Great A Venture."

Hymns: "Saviour, Thy Dying Love," "We Give Thee but Thine Own," "Lord, Speak to Me."

Lesson: I Corinthians 16. Text, "Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." *I Corinthians 16:2.*

A church budget only looks like a chart to adventure when you look at it from Christ's angle. It shows the personnel and equipment for a program. That program is an orderly plan on how to accomplish a goal. The goal is a major phase toward an objective. What is the objective but may thy kingdom come on earth as it is now in heaven!

A church budget is the blueprinted service proposed by a group of sincere believers in touch with God, growing in power, useful in service, until Christ returns.

To accomplish this main goal the church proposes a program of life for the next year: expressional activities as religious drama, athletics, married couples' programs: educational programs in Bible for all ages; service projects for helpful workers to reach the needy, fellow believers around the world's mission field; administrative services by a corps of laymen to make the "spiritual body" all closely woven together; a preaching program for instruction and inspiration; a program of counseling in marriage, in anxious times, in sorrow. Such a group of personal services exceeds the dimension of any budget paper when it is translated into people's lives.

What can be the expected results of such a program of life emphasis? People's lives will be changed. You can catch the difference in people's prayers as in the choir before service. A husband and wife who through bitter tragedy drifted apart now start worshipping together again. A divorced woman overcomes her bitterness and is able to go on. A man stands straighter after having been enabled to withstand liquor for eight years. A young veteran, who was bitter, is now peaceful. Young people who were embarrassed by religion are now free in their professed belief.

Results like these can't be appraised on a dollar budget basis without making the budget look inadequate to the miracle accomplished.

The crux then is a man's personal relation to Christ as reflected in his study of the budget and what it does for people in Christ's name. He can be only a client of the church and receive without giving. He can be a patron of Christ by giving a subsidy to the church's work. He can be a disciple with the master in the enterprise by giving himself. Remember: no man has left family, farm or fortune for Christ's sake who shall not in this life's adventure receive more than he gave.

B.M.K.

* * *

November 20, 1955 (Thanksgiving Sunday).

Topic: "Our Hymn of Grateful Praise."

Hymns: "Joyful, Joyful, We Adore Thee," "Praise To The Lord Almighty The King of Creation," "For The Beauty Of The Earth."

Lesson: Psalm 150. Text, "Let everything that hath breath, praise the Lord, praise ye the Lord." *Psalm 150:6.*

There are many moods in religion and many ways in which faith expresses itself in the experiences of people. Rudolph Otto spoke of the mood of awe in his book, *The Idea of the Holy.* There is the mood of intercession and concern when we think

in terms of the needs of others. There is also the mood of confession as we turn to God with the words of the prodigal, "I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son."

But at the heart of all of our faith is the mood of praise. From the very first book of the Old Testament to the last book of the New, the golden thread of praise binds all together. Everywhere there is evidence that man contemplates with thanksgiving the wonderful gifts of God. It was this mood which prompted the psalmist to sing, "Let everything that hath breath, praise the Lord, praise ye the Lord."

There is a constantly recurring hymn of grateful praise running right through our religious experience. Henry Van Dyke has given expression to this when he wrote, "Joyful, joyful, we adore Thee, God of glory, Lord of love; Hearts unfold like flowers before Thee, Opening to the sun above."

1. The first thing I should like to say about our hymn of grateful praise is that it has its root in gratitude. We used to sing in Sunday school, "Count your blessings, name them one by one; count your blessings, see what God hath done." God, in his loving mercy and tender care, has provided us with blessings beyond number and completely surrounded and undergirded us with evidence of his providential care. Life, as it grows in grace, grows also in gratitude. The root of thanksgiving is gratitude.

2. The test of praise is adversity. There are halcyon days when God seems very near and his blessings are abundantly evidenced, but what of the darkness and the storm? Can the heart still sing in the midst of adversity? This is the test of praise. There is a sadness in the sight of the exiles in Babylon who could not "sing the Lord's song in a strange land." It is in the strange land of sorrow or temptation or loss that the thankful heart is still able to express its gratitude. Job, who out of trial was able to say, "Though he slay me, yet will I trust him," learned that the song of praise can even be sung in the night.

3. The evidence of praise is life. All praise is spurious and counterfeit unless all life is a kind of doxology and every attitude and desire is testimony to our grateful hearts. I have known people through the years who seemed to be walking hymns of praise. The evidence of praise is life and without living our faith we cannot effectively sing our faith. We praise the Lord as much in our deeds as in our words.

The root of praise is gratitude, the test of praise is adversity, the evidence of praise is life. "Let every thing that hath breath praise the Lord. Praise ye the Lord."

For the beauty of the earth,
For the glory of the skies,
For the love which from our birth
Over and around us lies:
Lord of all, to Thee we raise
This our hymn of grateful praise.

L.H.C.

• • •

(*Turn to page 88*)

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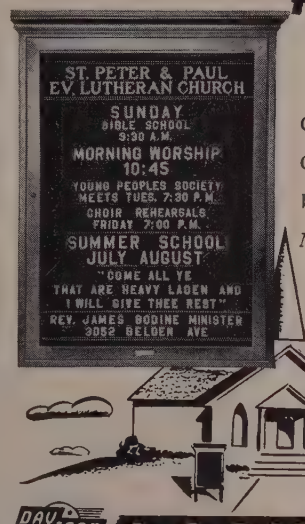

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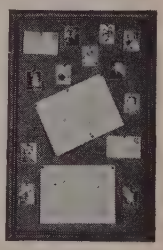

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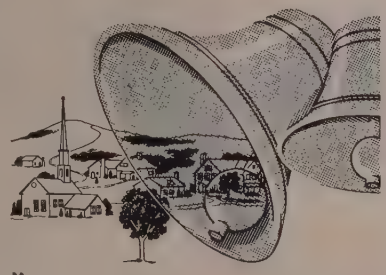

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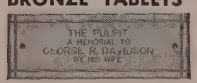

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July 1955 - June 1956

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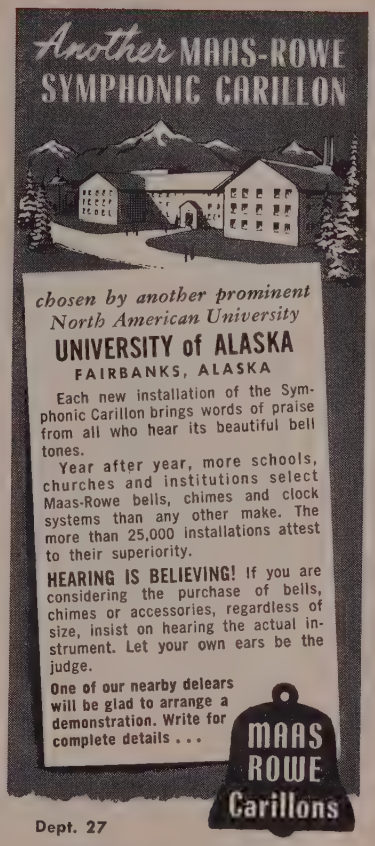
Selected by Ethel K. Leach†

Date	Type	Title	Composer
July 3	Prelude	Jesu, Joy of Man's Desiring (Organ-Piano)	Bach-Peery (2)
	Anthem	Praise God, Extol Him	Harvey Gaul (5)
	Solo	Bless This House	Brahe (7)
	Postlude	Scherzo in D Minor	Bossi (12)
July 10	Prelude	Contemplation (Holy City)	Gaul (2)
	Anthem	Hear My Prayer	Mendelssohn (8)
	Duet	O Lovely Peace	Handel (2)
	Postlude	Toccata	Sowerby (8)
July 17	Prelude	Prayer from "Gothique Suite"	Boell (5)
	Solo	To the Infinite God	Schubert (7)
	Anthem	If Thou But Suffer God to Guide Thee	Bach (12)
	Postlude	March from Symphony No. 1	Widor (8)

* For sources see addresses which follow.

† Mrs. Leach is the organist at Lakewood United Presbyterian Church, Lakewood, Ohio. She is a graduate of Crane School of Music and has studied piano at Utica Conservatory of Music. The wife of the editor of **Church Management**, she is a member of American Association of Guild Organists, of Fortnightly Musical Club, and of Composers, Authors, and Artists of America. Prior to her work at Lakewood, she has served as organist and choir director in churches in other parts of the country.

July 24	Prelude	Largo (New World Symphony)	Dvorak (6)
	Anthem	O bone Jesu	Palestrina (12)
	Solo	These are They (The Holy City)	Gaul (2)
	Postlude	Jubilate Deo	Silver (3)
July 31	Prelude	Pastorale	Bingham (2)
	Anthem	I Will Lift Up Mine Eyes	Jewell (2)
	Anthem	Open Our Eyes	MacFarlane (2)
	Postlude	Duke Street Postlude	Whiting (12)
August 7	Prelude	Chanson	Groton (12)
	Anthem	O Little Lamb	Goldsworthy (17)
	Anthem	Adoramus te Christe	Palestrina (12)
	Postlude	Exultation	Weaver (1)
August 14	Prelude	Grand Aria (Organ-Piano)	Demarest (2)
	Anthem	Open the Gates of the Temple	Knapp-Churchill (4)
	Solo	God Is Love	Matthews (12)
	Postlude	Grand Choeur	Dubois (9)
August 21	Prelude	Morning Hymn	Haydn (2)
	Anthem	Come Unto Me	Federlein (5)
	Solo	O Lord on High	Mozart (8)
	Postlude	March Pontifical	Gounod (2)
August 28	Prelude	My Heart Ever Faithful	Bach (12)
	Anthem	Souls of the Righteous	Noble (2)
	Trio	I Waited For the Lord	Mendelssohn (2)
	Postlude	Fanfare Mignon	Felton (12)
September 4	Prelude	Theme from an Etude	Chopin-Peery (12)
	Anthem	O Lord Increase My Faith	Gibbons-Cronham (14)
	Anthem	Hear My Cry, O God	Lekberg (14)
	Postlude	March Maestoso	Purcell (12)
September 11	Prelude	God's Time is the Best	Bach-Kraft (12)
	Anthem	Out of the Depths	Van Hulse (14)
	Anthem	When Through the Night	Liszt-Clark (13)
	Postlude	O God Our Help in Ages Past	Matthews (12)
September 18	Prelude	Chant Pastoral	Dubois-Nobel (1)
	Anthem	Sing Praises	Glarum
	Anthem	Grant Unto Me the Joy of Thy Salvation	Brahms (2)
	Postlude	Coronation March	Meyerbeer (12)
September 25	Prelude	Canon	Dubois-Noble (1)
	Anthem	A Hymn of Praise	Thiman (8)
	Trio	God Our Father, Lord of Heaven (S.S.A.)	Beobide-Davis (3)
	Postlude	Postlude in C	Mueller (9)
October 2	Prelude	In Pardisum	Dubois-Noble (1)
	Anthem	They that Trust in the Lord	DeLamarter (14)
	Duet	Watch Thou, Dear Lord (S.T.)	Thite Lead (12)
	Postlude	Postlude	Carl Kern (12)
October 9	Prelude	Paean Exultant	Smith (12)
	Anthem	Let All Nations Praise the Lord	Leisring-Haggard (4)
	Anthem	Lift Thine Eyes	Mendelssohn-Davis (2)
	Postlude	March (Athalia)	Mendelssohn (2)
October 16	Prelude	Grave and Allegro (Sonata Pathetique) (Organ-Piano)	Beethoven (1)
	Anthem	Our Master Hath a Garden (Folk Song)	(11)
	Anthem	O, Forgive our Debts	Thome (5)
	Postlude	Joyous Postlude	Mallard (12)
October 23	Prelude	Impromptu Religioso	Armstrong (12)
	Anthem	Bless Us O Lord	Hamblen (7)
	Trio	Holy, Holy, Holy	Tschaikowsky-Davis (2)
	Postlude	March Pontificale	Lemmens (12)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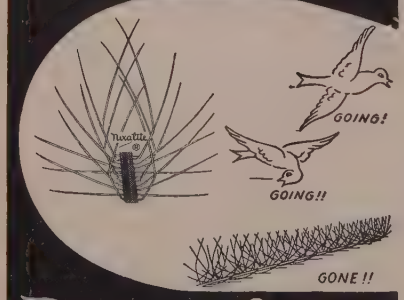

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October 30	Prelude	Aria	Gounod (12)
	Anthem	Thanks Be to God	Dickson (7)
	Duet	The Silent Voice	Roma-Surace (14)
	Postlude	Jesu, Priceless Treasure	Bach (12)
November 6	Prelude	Prelude on the Ave Verum	Mozart-Biggs (8)
	Anthem	The Bird of Christ	Ross
	Trio	O For a Heart to Praise My God	Gibbons-Davis
	Postlude	March	Scottson Clark
November 13	Prelude	Agnus Dei	Bizet
	Anthem	The Lord's My Shepherd	Mueller (9)
	Solo	I Thank Thee, Lord	Rubye Mae Griffith (9)
	Postlude	Fourth Concluding Voluntary	Pattison
November 20 (Thanksgiving)	Prelude	Allegro Maestoso (Water Music)	Handel (9)
	Anthem	Hymn of Freedom	Thiman (8)
	Trio	Praise the Lord	Haydn-Davis (3)
	Postlude	Marcia Pomposo	Stults (12)
November 27	Prelude	Invocation in A Minor	Guilmant
	Anthem	Bless the Lord, O My Soul	Ivanoff
	Anthem	Singing With Grace in Your Hearts	Mueller (9)
	Postlude	A Joyous March	Lawerence (8)
December 4	Prelude	Festival Prelude (Vigiles et Sancti) (Organ and Piano)	Goldsworthy (1)
	Anthem	Let the Heavens Rejoice (The Holy City)	Gaul (2)
	Anthem	Surely the Lord Is in This Place	Mueller (9)
	Postlude	March in D	Rebikoff (15)
December 11	Prelude	Sheep May Safely Graze	Bach (8)
	Anthem	I Greet Thee Lord	Reske (9)
	Solo	He Shall Feed His Flock	Handel (3)
	Postlude	Postlude	Joseph McGrath
December 18	Prelude	Prelude on a French Psalm Tune	N. Fisher (9)
	Anthem	Be Joyful, O Daughter of Zion	Titcomb (9)
	Duet	Star Song (S.A.)	Roff (4)
	Postlude	Finale in F	Widor (15)
December 25 (Christmas)	Prelude	Christmas Symphony (Piano-Organ)	Bach-Goldsworthy (1)
	Anthem	Little Road to Bethlehem	Head-Cain (7)
	Anthem	The First Christmas	Barnby (8)
	Postlude	Noel in G	Daquin (5)
January 1	Prelude	Adagio	Lefubure-Wely
	Anthem	More Love to Thee, O Christ	Speaks
	Duet	How Lovely are the Words of Jesus	Roff (4)
	Postlude	Canzona	Purvis
January 8	Prelude	Pastorale	Charles Burney
	Anthem	He Shall Come Down Like Rain	McCormick (4)
	Anthem	Souls of the Righteous	Noble (9)
	Postlude	Inflammatus (Stabet Mater)	Rossini (12)
January 15	Prelude	Stabat Mater Doloroso	LaMaigre
	Anthem	Rejoice Ye Pure in Heart	Messiter-Angell (4)
	Anthem	Creation Hymn (T.T.B.B.)	Beethoven-Tonchette (9)
	Postlude	Triumphal March	Wachs
January 22	Prelude	Meditation (Thais)	Massanet (12)
	Anthem	None Other Lamb	Marshall (9)
	Solo	The Hem of His Garment	Richard (9)
	Postlude	A Hymn of Gratitude	Diggle (15)
January 29	Prelude	Pastoral Symphony	Bach (2)
	Anthem	I Look To Thee in Every Need	Roff (4)

	Anthem	Jesu, Jesu, Gently Sleeping Trad. Russian	
	Postlude	Hymn-Postlude, Now Thank We All Our God	
February 5	Prelude	Meditation Religeuse	Wolf (12)
	Anthem	Lord, Our Dwelling Place	DeLamarten (14)
	Solo	I Will Lift Up Mine Eyes	Watkins
	Postlude	Procession of the Magi	Mallard (12)
February 12	Prelude	Reverie	DeBussy (15)
	Anthem	How Long Wilt Thou Forget Me, O Lord	Parish (14)
	Duet	Rest for the Weary	Hamblen (7)
	Postlude	Church Festival March	Stults (12)
February 19	Prelude	Processional March	Kinder (12)
	Anthem	Bow Down Thine Ear	Mueller (9)
	Solo	With Verdure Clad	Haydn (2)
	Postlude	Nocturne	Grieg (15)
February 26	Prelude	See What His Love Can Do	Bach (15)
	Anthem	Thine Is the Power	Roff (4)
	Anthem	A Song to Sleep	Rowley (7)
	Postlude	Torchlight March	Guilmant (15)
March 4	Prelude	The Guardian Angel	Pierne-Kraft (12)
	Anthem	Galilee	Cadman (14)
	Trio	Father Eternal	Franck-Davis (3)
	Postlude	Coronation March	Meyerbeer (12)
March 11	Prelude	Bell Prelude	Clokey (8)
	Anthem	My Prayer For Today	Van Alstyne-Arnold (14)
	Anthem	Forward to Christ	O'Hara (14)
	Postlude	Now Thank We All Our God	Mendelssohn (2)
March 18	Prelude	Meditation on Hymn Tunes (Beatitude and Mendon)	Van Hulse (9)
	Anthem	Sing O Heavens	Tours (13)
	Duet	Sing Gloria	Davis (13)
	Postlude	Saraband	Bach (2)
March 25 (Palm Sunday)	Prelude	Andante (Sixth Symphony)	Tschaikowsky (12)
	Anthem	The Joyful Morn	Prothekcoe (13)
	Anthem	Carol of the Palms	Clokey (11)
	Postlude	Benedictus	Rea (12)
April 1 (Easter Sunday)	Prelude	Alluluia	Mozart (12)
	Anthem	Early in the Morning	McCormick (4)
	Anthem	Love Is Come Again	Grove (4)
	Trio	Ye That Have Spent the Silent Night	Reger-Davis (3)
	Postlude	The Heavens are Telling	Beethoven
April 8	Prelude	Chacon ne in D Minor	Pachelbel (1)
	Anthem	What do You Bear	Davis (13)
	Duet	The Light of the Lord	Mozart-Ross (2)
	Postlude	Festal Postlude	Rockwell (12)
April 15	Prelude	Cathedral Chimes	Calver (12)
	Anthem	Hear Us O Saviour	Hamblen (2)
	Anthem	Our Prayer	Wolfe (2)
	Postlude	Ceremonial March	Harris (12)
April 22	Prelude	Hour of Devotion	Rathbun-Kinder (12)
	Anthem	O Rest in the Lord	McFarlane (2)
	Anthem	There's Heaven Above	Homer (2)
	Postlude	Marche Triomphale	Becker (12)
April 29	Prelude	On Wings of Music	Mendelssohn (12)
	Anthem	May Now Thy Spirit	Schnetky (10)
	Solo	One Sweetly Solemn Thought	Price (10)
	Postlude	Ein Feste Berg	Luther
May 6	Prelude	Sanctus	Gounod

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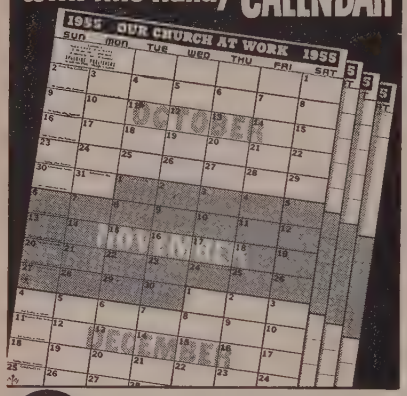

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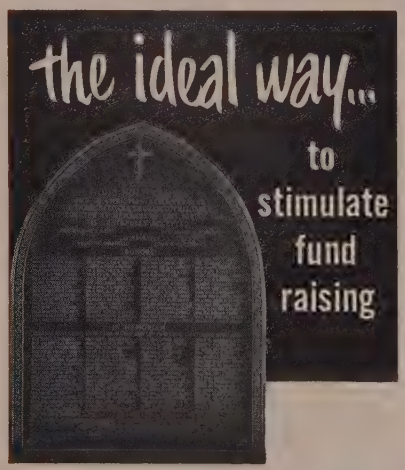

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	Anthem	Let There Be Music	Elliott-Williams (5)
	Anthem	Lord God of Sabaoth	Davis (11)
	Postlude	Scherzo in D Minor	Bossi (12)
May 13	Prelude	Idyl	Baumgartner (8)
	Anthem	The Lord Is My Shepherd	Noble Cain (5)
	Anthem	My God and I	Sergei (18)
	Postlude	Grand Choeur	Dubois (9)
May 20	Prelude	Vision	Rheinberger (2)
	Anthem	Patriotic Prayer	(18)
	Solo	Eye Hath Not Seen	A. R. Gaul (2)
	Postlude	Morning Hymn	Haydn (2)
May 27	Prelude	Elegy	Broadhead (12)
	Anthem	Prayer for Peace	R. E. Day (10)
	Anthem	For Thee O Dear Dear Country (The Holy City)	Gaul (2)
	Postlude	Allegretto in B Minor	Guilmont (2)
June 3	Prelude	Meditation (Organ Suite "In the Cathedral")	Alice Crane Williams (16)
	Anthem	Breathe on Us, Holy Spirit	Fairchild-Riegger (5)
	Trio	The Giver	Todd (10)
	Postlude	Hymn of Glory	Yon (1)
June 10	Prelude	Adoration (Piano-Organ)	Borowski (12)
	Anthem	Come Unto Me	Tschaikowsky (12)
	Solo	This is Thy Hour, O Soul	Williams (16)
	Postlude	Largo (Piano-Organ)	Handel (12)
June 17	Prelude	Arioso	Handel (12)
	Anthem	We Thank Thee	Fitzgerald (6)
	Anthem	Fierce Was the Wild Billow	Noble (2)
	Postlude	March of the Priests	Mozart
June 24	Prelude	Prelude in G Minor (Piano-Organ)	Rachmonoff (12)
	Anthem	Morning Hymn	Henschel (12)
	Anthem	Within My Heart there Dwells a Song	Rhea (11)
	Postlude	Triumphal March (Piano-Organ)	Tschaikowsky (12)

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Sermon Calendar

(*From page 83*)

November 27, 1955 (First Sunday in Advent, Evangelism Sunday).

Topic: "The Third Birth."

Hymns: "The Voice of God is Calling Its Summons Unto Men," "Where Cross the Crowded Ways of Life," "O Brother Man, Fold to Thy Heart Thy Brother."

Lesson: I John 3:1-16. Text, "We know that we have passed from death unto life because we love the brethren." *I John 3:14.*

Dr. Albert Day tells us that he was born three times. The first time was on that occasion when his mother looked into his little baby face and said, "My boy." His second birth occurred when God in all his mercy and love opened up his heart and said, "My son." And his third birth was during a night of despair, when a friend sat by his side and put his arm around him and said, "My brother."

1. We are all born in human families

and there are no ties quite so strong as the ties that bind father and son, and mother and daughter. Many growing children rebel against the discipline of home. Yet, home lays its stamp for good or for ill upon each one of us.

A dramatic incident took place in a New York court room. A boy, with other members of a gang, was accused of robbery. He was just a member of the gang and had not committed the robbery himself but was an accessory to the fact. His father was there to plead leniency for the boy's sake. The father asked the judge, "Do you mind, judge, if I offer a prayer?" The judge readily agreed. The father got down on his knees in the open court room and with the light of heaven shining in his face prayed, "Dear Father, I thank you for this son you have given me. I know he's done wrong and been in wrong company, but thank you for this second chance you've given him. I know he's going to be a good boy now. Praise thy holy name. Amen." The father got up from his knees, put his arms around his son and together they went out to face a new life. There are no ties quite so tender or quite so strong as the ties of the family into which each one of us has been born.

2. But Jesus insists that a man must have a second birth. This second birth is the emerging from the womb of humanity into a new and wonderful spiritual awareness. Jonathan Edwards, as a young man, experienced conversion. In later life he describes that experience as, "a wonderful sense of new beginning came over my spirit and I had a consciousness of new things."

Edna St. Vincent Millay once said, "The soul can split the sky in two and let the face of God shine through." In this moment of spiritual perception we hear the voice of the Father speaking to our hearts, "My son! My son!"

3. But there is also a third birth and that is at the moment of our awareness of the needs of others and of the solidarity of the human family. We must learn to say, "My brother." Let me remind you that "We know that we have passed from death to life, because we love the brethren." No pious claiming of the second birth has validity unless the second birth moves on to the third and we learn to say, "My brother."

It was something of this spirit that caused Florence Nightingale in the unmitigated horror of the hospital at Scutari, to cry, "I stand at the altar of murdered men, and while I live I will fight their cause." The identification of ourselves with the problems of others and a Christian concern for the well being of all of God's children, is evidence of the third birth.

L.H.C.

* * *

December 4, 1955 (Second Sunday in Advent).

Topic: "What Keeps People From Believing in God?"

Hymns: "Come, Thou Almighty King," "This Is My Father's World," "Rise Up, O Men of God."

Lesson: Psalm 84. Text, "My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God." *Psalm 84:2.*

The quest for God never stops. In every age men have sought to find God. Often their attempts have ended in failure, for they have sought God in the wrong places. They have looked in mighty temples and overlooked the truth that God dwells in the humble heart. They have searched in the beauty of color and forgotten that God is found in the beauty of holiness. They have sought him in the mighty events of the day and forgotten that he speaks in "a still, small voice."

Men want God, for they know that their troubles ultimately will yield only to faith in God. The restlessness of the modern man will not be overcome apart from faith in God. The worry and anxiety which threaten to tear life apart can be overcome only by a sure faith in God. It is, in short, God in whom the modern man must repose his faith.

But many find it difficult. Why?

1. One reason is the impact of science. This is a vast universe, so vast that it staggers the mind of man. We lose God in the immensities. Yet nothing that science teaches can cast doubt on the reality of God. The Biblical affirmation, "In the beginning, God . . ." is as valid today as ever. Indeed, there is a sense in which science, with its faith in an orderly universe, makes God necessary.

2. A second reason some find it hard to believe in God is to be found in the fact of suffering. They simply find it impossible to reconcile a loving God with the fact that so many people suffer grievously. This fact of suffering has turned faith sour and bitter. It has incited rebellion against God. Yet a moment's thought will help us to see that there are some lights on the fact of suffering. One is the goodness of inexorable law. Fire burns and the law of gravity always operates; some suffering results. But who would have it otherwise? A second is the fact that we suffer because we are members one of another. Parents suffer because they are involved in the lives of their children. Who would change this? A third light is the fact that freedom causes our suffering.

3. Some find it difficult to believe in God because of God's obscurity. They feel, like Isaiah, that God hides. But he does not hide, for he has come to us. A group of young theologians were talking not long since about the obscurity of God's operation. One of them said, "But the Christian thought about God has always had mystery at its center." "No," replied another, "Christian thought of God has always had mystery at its periphery. But at the center, the face of Jesus Christ."

R.G.M.

* * *

December 11, 1955 (Bible Sunday).

Topic: "The Heart of the Bible."

Hymns: "O Word of God Incarnate," "Break Thou the Bread," "Thy Word is Like a Garden."

Lesson: Hebrews 9:1-22. Text, "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." *Hebrews 9:28.*

While the Bible is a best seller, it needs to be understood more popularly. The key to renewed comprehension is understanding the main message and the structure of it, rather than utilizing all of scripture as mere proverbial wisdom.

The whole Bible is centered around four main events of God: his establishment of a people of faith (the call of Abraham); his restoration of the people of faith (Ezra); his incarnation in Christ to the people of faith; his promised return or second coming to the people of faith.

This broad Messianic prophecy is the main cable that unites all the several books in the scriptures. In a sense, it is the main issue of the Bible: he came to his own and they rejected him. This dramatic interplay or moral struggle is the root of the Eden struggle, the rise and fall of Israel, the coming and crucifixion of Christ, the present "challenge and response" in modern life (as Toynbee calls it).

The present value of the Bible and its potential impact on life centers on the promised return of Christ. Making allowances for the variations of interpretation, there is still the New Testament promise of his coming. It is given profusely and under divergent circumstances so as to establish its significance. Christ taught it. The apostles looked for it. It now offers us a clue to present day religious work. God is still coming to his people, and will return to complete the establishment of his kingdom.

What good does this idea of the Bible accomplish in the modern social struggle? It furnishes a motive power to carry out God's program on earth. It suggests the divine companionship. It makes life an adventure now—with a future, rather than a repetitious tradition. The idea of God, still at work, with his promised coming in Christ gives significance to service and sacrifice.

Often the newspapers call on the church to stem the tide of delinquency. It cannot be done as a temporary palliative. It can be done by rediscovering the heart of the Bible which is that God is still at work. And the fact of his redemptive return is ever before us, as a hope.

B.M.K.

* * *

December 18, 1955 (Fourth Sunday in Advent).

Topic: "Can We Follow Jesus?"

Hymns: "When Morning Gilds the Skies," "Awake, My Soul, Stretch Every Nerve," "Take My Life and Let It Be."

Lesson: John 13:23-37. Text, "Lord, why cannot I follow thee now?" *John 13:37.*

During a Rose Bowl football game several years ago, one of the players picked up a fumbled ball and ran with it toward his own goal line. He ran with all his might in the wrong direction, and his own team tried to tackle him. There is a parable in that story. Our world has been going in the wrong direction. And now, having seen where that direction brings us, we want to change and go in the right way.

But how can we find it? The answer of the Church is in Christ, "the way, the truth, and the life." But the modern mind has a question. Can we really follow Jesus? This is a hard, tough, realistic world. In such a world, can we follow Jesus? We

can follow him, but only if we meet certain conditions.

1. We can follow Jesus if we are willing to get into trouble. Discipleship is not only comfort; it is also demand. The gift of Christ is not only peace but often strife. In *A Witch's Brewing*, F. W. Boreham remarks about Holman Hunt's painting, *The Light of the World*. He says that the reason for the underbrush around is that Christ is about to go into the wilderness and seeks companions for the journey. So into the wilderness of modern life Christ leads us. It means that we need moral courage.

2. We can follow Jesus only if we are willing to move ahead with him one step at a time. We cannot do everything all at once. The master calls us to do each task as it comes. "One step enough for me," as Newman said.

3. We can follow Jesus only if we know the inner transformation which Jesus brings to men. No one is equal to the task of being disciples of Jesus Christ unless the grace of God transforms their lives. The glory of the gospel is the promise that this transforming power is made available to men in the fellowship of Jesus Christ.

R.G.M.

* * *

December 25, 1955 (Christmas Day).

Topic: "The Expectant Heart."

Hymns: "O, Come All Ye Faithful," "Angels from the Realms of Glory," "Hark the Herald Angels Sing."

Lesson: Luke 2:1-38. Text, "And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him." *Luke 2:25.*

There are important minor characters in the Christmas scene as well as unnamed major persons in the stable drama. Chiefly, we refer to Simeon and Anna who welcomed the baby Jesus at his temple presentation. They were greatly moved by the Holy Spirit to announce his Messianic character.

The important thing to note is the sense of hope and expectation which had characterized these holy people in preparation for this great day of recognition. They had what is called an expectant heart that made them ready for a rich, religious experience.

People today are looking for valid religious experiences. Great is the heart's hunger after righteousness.

There are many types and aspects of religious experience. There is the voice of conscience, the exhilaration of forgiveness, the steady insight of divine guidance. Many are able to experience the presence of Christ with them and to feel the support of God's love. The pathway of deepening self discovery is as refreshing as a mountain climb with its new perspective. The expectant heart can also find a sense of God's deliverance in providential acts which otherwise might seem to be mere coincidences, as when Simeon went into the temple. Was it by chance or by a leading hand? God is still disclosing his purposes to those who have an expectant heart to perceive his revelation.

Then there is the promise that where two or three are gathered, there am I in the midst. Much routine church assembling is so prosaic. No one expects him! But he is there to those of the "expectant heart."

People can still have religious experiences as Tolstoi did in the wonder of his being forgiven. Rickenbacker and his flying companions learned in the Pacific, "And God was there." A student at Amherst felt God as he looked over the rolling valley from his campus window.

Through all the years since Christmas came, men have been finding the Lord by the expectant heart in purity, beauty, purpose, service, self analysis, prayerful communion, and association with other seekers.

A British couple adopted a hurt child and said, "All we have is yours." She retorted, "What do I have to do?" They answered, "Just try to love us." That is the joy of God's Christmas gift. It is yours. Try to love me with an expectant heart.

B.M.K.

* * *

January 1, 1956 (New Year's Sunday).

Topic: "Compass Points."

Hymns: "Dear Lord and Father of Mankind," "I Bow My Forehead to the Dust," "Love Divine, All Love Excelling."

Lesson: John 17:6-19. Text, "And for their sake I consecrate myself, that they also may be consecrated in truth." *John 17:19.*

The spiritual temper of our day is one of uncertainty. W. H. Auden has expressed our groping thus:

> It wasn't always like this?
> Perhaps it wasn't, but it is.
> Put the car away; when life fails,
> What's the use of going to Wales?
> Here I am, here are you:
> But what does it mean? What are we
> going to do?

But Jesus Christ points out certain beliefs by which a man can steer his life and know where he is going and what to do.

1. Jesus saw life as a trust from God. "The Father hath sent me." Life is sacred. It is not to be misused, wasted or carelessly thrown away. In 1850 when Lincoln was running for the Senate he made a speech against the advice of his friends. The speech caused his defeat. In his defense he said, "If it is decreed that I should go down because of this speech, then let me go down linked to the truth." Life was hard; life was unjust to Lincoln but underneath it was a trust to him from God and he carried it splendidly, and at last laid it down without a stain.

2. Jesus saw that life's defeats are its greatest successes. He was crucified, but out of his death came a new quality of life for men. Helen Keller, deaf, blind, and without speech, faced defeat. But her limitations became the stairway to success. Outwardly, man may be defeated but his inner spirit need not suffer defeat.

3. Jesus knew there was ample spiritual power to meet life's disintegrating forces. In the early 1930's Walter Lippman, speaking at the University of California, said, "Underlying the disorder in the outer world, there is disorder in the spirit of man . . . only the consciousness of a purpose that is mightier than any man and worthy of all men can fortify and inspirit and compose the souls of men."

As Jesus prayed that night in the garden he was supremely confident that God's power would see him through the trials of the coming day. God is by a man's side. Emerson wrote, "A real friend doubles my possibilities and adds his strength to mine and makes a well-nigh irresistible force possible to me." Supremely this happens to the man who is lifted to his feet by "the fellowship of God's spirit" in his daily life.

J.K.M.

* * *

January 8, 1956 (Universal Week of Prayer).

Topic: "Do We Dare to Pray?"

Hymns: "I Sing the Mighty Power of God," "What a Friend We Have in Jesus," "My Faith Looks Up to Thee."

Lesson: James 5:7-13. Text, "The prayer of a righteous man has great power in its effects." *James 5:16.* (RSV)

Albert D. Belden in his book, *The Practice of Prayer* says, "The greatest need of most of us regarding prayer is not clearing up of its logical problems, but its efficient practice." At the close of his very practical letter James makes some commonplace remarks about prayer. Commonplace in the sense that the power which is released in human life was a natural part of his life. "Great power" is available to the man who learns daringly the art of prayer.

1. Clarification: This is the careful scrutiny of our lives. It means to be honest with ourselves. In Henrik Ibsen's play, *The Master Builder*, the leading character, Halvard Solness, almost kills himself and destroys his wife's love, before one day he searches and tries his own heart and finds that he had been running away from God. He had been building homes when it was God's will to build churches. Near the end of his pilgrimage he says, "Hear me, Mighty Lord—Thou mayest judge me as seems best to Thee. But hereafter I will build nothing but the loveliest thing in the world."

2. Concentration: Whenever we try to focus our minds upon one thing we soon realize what vagabonds there are. When John Ruskin wanted his students to enter into a genuine fellowship with color, he had them take an opal and stare at it intently from one side and then the other. This was done daily until as he said, "They came to know it by heart." Focus with diligent care the mind's eye on some aspect of God's personality and do it daily.

3. Meditation: The content of meditation is the word of God as it comes to us through the scriptures. After inner stillness, a passage of scripture is held in the mind. Then turn it around in the light of God's spirit as a jeweler displays a precious stone and the soul will absorb its reflected rays. The result of this type of meditation will be evident that we will gain a new perspective of God and our relationship to him.

4. Adoration: This is the appreciation of our souls that God is so much greater than we can comprehend. But at the same time, we gratefully and sincerely give our-

selves to him in love, responding to his mercy and forgiveness with child-like abandonment. One day Thomas Aquinas stood before an altar in prayer. In a high moment of ecstacy he stood, arms outstretched. His body formed a cross. Like a flood tide the love of God broke across his soul and his soul rose to meet it. Such prayer as this is transforming power.

Effective prayer at last comes to the individual through this discipline, the identification of the soul with the divine desire. "The Christian at last prays with God and not merely to him."

J.K.M.

* * *

January 15, 1956.

Topic: "The Power of the Commonplace."

Hymns: "O Day of Rest and Gladness," "A Charge to Keep I Have," "Jesus Calls Us."

Lesson: II Kings 5:1-13. Text, "My father, if the prophet had bid thee do some great thing, wouldest thou not have done it?" *II Kings 5:13.*

A college student, talking with his minister, poured out his indignation about the kind of a world in which he had to live. The real trouble, he pointed out, was that there was not a thing he could do about it. When the minister gently pointed out that he could at least make sure he personally didn't add to the world's problems, the young man brushed the idea impatiently aside. "That was trivial," he said; he wanted to do something great and important.

Such a mood is widespread today. Many are not willing to do anything because they cannot do everything. Yearning for some great task, they scorn commonplace tasks right at hand. They are like Naaman who would have been perfectly willing to try something difficult but who refused to do something easy. Only when he accepted the discipline of the commonplace did he find healing.

1. Consider the power of the commonplace to bring stability into life. We know how complex life has become. Both outwardly and inwardly, this is true. And as this process goes on, we find that the commonplace things of everyday experience become more and more important. We are recalled in these days to the simple things which abide even though nations rise and fall. The commonplace things—home and family, for example—bring stability.

2. Consider also that we stand in need in our world of the commonplace virtues. Old-fashioned morality, the stern Christian sense of right and wrong, appears more attractive today than it has for some years.

Thomas Carlyle has a powerful passage in his work, *The French Revolution* in which he brings the ineffectual Louis XV before the judgment seat of God. The king has ruled the great land of France; power was his and he used it unwisely. Then, lest the reader forget his own responsibility, Carlyle turns savagely upon him and reminds the reader that he, too, is a ruler. He rules his own life, and for that he is finally responsible to God himself.

3. Consider that religion becomes powerful only when it becomes commonplace. One of the words for the Christian way in early times meant literally "a well-trodden path." When Christianity becomes so much a part of us that it is commonplace, we are in a position to witness effectively. This is the reason the army drills men incessantly; in the heat of battle the soldiers will do the right thing by instinct. The same thing should be true of the Christian life.

R.G.M.

* * *

January 22, 1956.

Topic: "Nothing is Settled Until it is Settled Right."

Hymns: "Jesus Calls Us, O'er the Tumult," "I Heard the Voice of Jesus," "I Am Trusting Thee."

Lesson: Acts 26. Text, "Agrippa said unto Paul, Almost, thou persuadest me to be a Christian." *Acts 26:28.*

Abraham Lincoln said, "Nothing is settled until it is settled right." This is a great truth in the evangelistic effort of the church to meet the spiritual needs of men and women.

It was true in the case of Felix, Agrippa, and Festus and it is still applicable today. An "almost Christian" is one who knows the gospel and feels an urge to respond, but hesitates.

1. What is an "almost Christian?" There are several types of them in any congregation. Some have never made a primary response to Jesus' invitation, "come after me." Others have made a public profession of faith but need to go deeper in commitment. Many converted people still have inner tensions to lay before Christ. Some business men need to take Christ into a deeper relationship within their daily lives. Most of us can take at least one step forward.

2. Why are some people "almost Christians?" They rationalize their inclinations to follow Christ and thus lose them. A few people are waiting to be convinced of the truth of Christ or the need of their salvation. But one does not arrive at truth by waiting. He needs to seek it actively. So it is a good excuse. Some are waiting for their friends. In fact, this is a most common situation today. Numbers are waiting to come to Christ after they enjoy the world. But they do not know how jaded their feelings will be. When they wait for the holy and dramatic feeling they associate with religion, it never comes that way. God has a variety of methods.

3. How do "almost Christians" evade the invitational claim of Christ? They employ every possible rationalistic dodge to escape his love.

The main types were demonstrated in Pilate's frantic efforts to escape the responsibility for the crucifixion of Jesus. First, he did nothing about Jesus. But nothing is ever settled until it is settled right. Then, he sent Christ to Herod to let his new friend decide for him. Third, he put the issue to a vote, but the crowd called out, "Crucify him." Fourth, Pilate gave a token whipping to satisfy the multitude, but it did not accomplish the result. "Nothing is settled until it is settled right." Finally, Pilate tried to wash his hands of the whole decision, but again, "Nothing is settled until it is settled right."

There is a fifteen minute period in any battle when the issue is settled and all the remaining hours only see it worked out. Likewise, in man's spiritual struggle against the claims of the victor, Christ, "Nothing is ever settled until it is settled right."

B.M.K.

* * *

January 29, 1956 (Youth Sunday).

Topic: "Faith Takes The High Note."

Hymns: "The Lord Jehovah Reigns," "Strong Son of God, Immortal Love," "All Hail the Power of Jesus' Name."

Lesson: Hebrews 11:32-12:2. Text; "Wherefore, seeing we are compassed about with so great a cloud of witnesses." *Hebrews 12:2.*

Dr. Daniel Poling was speaking at a religious convention in the south. On the program was a number to be sung by the combined choirs of one of the great churches in that area. They sang the "Halleluiah Chorus." Dr. Poling reported that as he heard wave on wave of great harmonies building up to a tremendous crescendo of affirmation, he heard, "Faith taking the high note."

This suggestive phrase calls to mind many great acts of faith in both the Old and the New Testament where confident assurance finds expression in life. Abraham, who went out not knowing whither he went; Moses, in Pharaoh's presence saying, "Let my people go." Amos at Bethel, hurling his defiance into the teeth of authority; Hosea in the village market, buying back his beloved, believing in her future; Jesus, on the cross, saying, "Father, forgive them, for they know not what they do;" all these and many more are illustrations of faith taking the high note.

When the human spirit triumphs over the gravitational pull of earth and finds freedom in God, we find this high note struck in many a life. Man can say, "Not my will, but thine be done."

1. Faith takes the high note when we refuse to be dominated by our fears. Three boys in a fiery furnace, Queen Esther in the court of the King, Jesus in the hostile crowd by the precipice at Nazareth—all have a kind of glory about them. What a contrast this fear destroying faith is when we compare it to the example of the disciples who whimpered in the darkness, "Carest thou not that we perish?"

2. Faith takes the high note when we refuse to be frustrated by worry. My preacher grandfather lived by the philosophy that "Just before it is too late, something always happens." He believed that to worry about the unknown is to deny the providence of God. The Apostle Paul wrote that "all things work together for good to those who love God." Faith takes the high note when we can sing:

Be still, my soul; the Lord is on thy side;
Bear patiently the cross of grief or pain;
Leave to thy God to order and provide;
In every change He faithful will remain.
Be still, my soul: thy best, thy heavenly Friend
Thro' thorny ways leads to a joyful end.

C.B.A.

(LOOK FOR THESE INITIALS ON PAGE 115)

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3. Faith takes the high note when we refuse to be engulfed by despair. Nora Waln spoke of her experience in Germany just prior to World War II, when so many men and women were suffering for their Christian faith. She remarked to an old man that the storms were certainly blowing in violence about the church of Germany. The old man replied. "Strong winds but strengthen the roots of sturdy trees." The tentacles of despair reach out on every side, but the man of faith admits to no hopelessness nor helplessness. The confident hope of forward looking Christian people is an evidence that faith is still striking a high note.

Among some critics it is popular to depreciate the nobility of human nature. I am not disposing to discount the dignity of man as I see him overcoming his fears, conquering his anxieties, refusing to capitulate before the demons of despair because of his faith. I see faith taking a very high note indeed.

L.H.C.

* * *

February 5, 1956 (Boy Scout Sunday).

Topic: "Danger: Men at Worship"

Hymns: "O Spirit of the Living God," "We Gather Together to Ask the Lord's Blessing," "Angel Voices, Ever Singing."

Lesson: Isaiah 6:1-13. Text, "I saw also the Lord. . . ." *Isaiah 6:1.*

Ours is a practical age. It insists upon subjecting every activity of man to the test of usefulness. What is it good for? What does it accomplish? This practical bent is carried over into the spiritual sphere. What, men ask, is the value of worship?

This is a hard question. For to a superficial look, worship seems a strange activity, indeed. A group of people gather in a building. They sing hymns, they pray, they listen to the preaching of the word—what does it all mean? For they return then to their homes, and the casual observer may be pardoned if he feels that they return pretty much the same people.

But this is a superficial view. Given a right understanding of worship, the forces of evil know that there is danger to every evil thing in life when men worship. Removed from life? Not at all! To all evils that thwart human life and the divine purpose, we say: Danger! men at worship.

1. Worship creates an atmosphere in which we gain a sense of what is basic and primary in life. Man is, as Douglas Steere has said, a praising and adoring being. He must worship. If not God, he will worship substitutes—man himself, his nation, or whatever presents itself. Worship, by reminding men of what is basic and primary, protects society.

2. Worship creates an atmosphere in which our problems are seen in their true light. We only see things clearly when we get ourselves out of the center and put God there. Worship makes us aware of our kinship with all men; it delivers us from the sin of self-centeredness.

3. Worship creates an atmosphere which reminds us of available power. No one finds life an easy thing today. It takes a tremendous toll. Many, as has been said by another, go all-out until they find themselves all-in. Worship brings us the sense of the strengthening presence of the eternal God and the glad assurance that with him there is power that will enable us to "mount up with wings as eagles, to run and not be weary, to walk and not faint."

4. Worship creates an atmosphere of challenge to dedication. The important question in worship, as in prayer, is not, "Where did you begin?" but rather, "Where did you end? Did you yield?" Worship creates the kind of atmosphere in which it is easier for us to say, "Here am I; send me."

R.G.M.

* * *

February 12, 1956 (Race Relations Sunday).

Topic: "God in These Times."

Hymns: "A Mighty Fortress is Our God," "let the Whole Creation Cry," "Lead On, O King Eternal."

Lesson: Psalm 42:1-11. Text, "As with a sword in my bones, mine enemies reproach me; while they say daily unto me, Where is thy God?" *Psalm 42:10.*

In Thomas Carlyle's book, *Sartor Resartus,* no picture is more unforgettable than that of the philosopher. He is described sitting high in his room above the streets of Edinburgh. Along the crowded, dirty, crooked streets below him, the people of the city go their ways. They display in their actions all the human emotions. "And I," the philosopher says as he looks down upon them, "I sit above it all."

To many people to-day the picture of that philosopher could well describe God. Hosts of people ask, "What is God doing? Why does he allow things to go on as they are?" Such questions are not new, they were faced by the Psalmist long ago. But the question is sharp and urgent in our day and to that question the Church must direct an answer.

1. God is now at work in the world. That is the first thing the Christian must say about God and his present activity. "God," as Saint Augustine said, "did not create the world and then leave it." Not only is God in the world, but he is the supreme will in the field of human history. God does not dwell in remote splendor; he is involved with us in the day by day choices we make and troubles we face. Too many people today suffer from an outlook in which God is supposed to have created the world in six days and to have rested ever since. Of such a view Bernard Iddings Bell has said that it made a saint of his grandmother but an atheist of his grandfather!

2. God is now sustaining the moral order of the universe. When people cry out today, "If God cares for us, why doesn't he stop war and strife and hatred?" they miss the point that it is just because he does care that he will not step in and stop war and keep us automatically from folly and sin. For God is interested in just one thing: the creation of moral character in his children. And that moral character can never be created in beings who have no freedom. God sustains a moral order which we cannot break with impunity.

3. But God is doing more. He is working in our world for the establishment of

brotherhood. He works through the push of progress, as Nels F. S. Ferre has said. Through the inventions of our day, God has worked to bring men closer to one another. In itself, however, this increases the possibilities of chaos. So God works also through the pull of purpose. He has built up a world Christian fellowship. This fellowship is, as William Temple said, "the great new fact of our time." It is a foretaste of what true brotherhood will one day be like.

God, then, works now. As he created the world, he continues to form and shape it in accordance with his plan and in that task gives us the opportunity of being co-workers.

* * *

February 19, 1956 (First Sunday in Lent, Brotherhood Sunday).

Topic: "Suffering in the Plan of God."

Hymns: "How Firm a Foundation, Ye Saints of the Lord," "Be Thou My Vision," "O Jesus I Have Promised."

Lesson: Matthew 20:17-28. Text, "But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able." *Matthew 20:22.*

The problem of human suffering has always plagued man. For the Christian who believes in a wise and loving God it is acute. The Stoic way of life says bear it with head bloody but unbowed. The Buddhist says cut yourself off from all desire for it is the condition of suffering. The Christian gospel realistically admits the problem but proclaims that suffering can be transformed into good. Examine how Jesus Christ met suffering and it is evident how we must meet it.

1. For Jesus suffering was not a direct punishment from God for human waywardness or rebelliousness. It is a condition of human life, but God uses it for good ends. The disciples one day wanted to know if a man was born blind because of his sin or the sin of his parents. "Neither," was Jesus' reply. Rather this condition existed as part of life, and out of it good could come. What good? That blind man was healed—both his eyes and his soul. C. S. Lewis, Oxford University professor, has said, "God whispers to us in our pleasures, speaks in our conscience, but shouts in our pains; it is his megaphone to rouse a deaf world."

2. Jesus overcame suffering not by avoiding it when it came but voluntarily accepting it. Like his ancient countryman Job, he accepted the suffering that was involved in working out God's will. He did not run from his cross. He did indulge in self-pity when his friends deserted him in the hour of need. But he constantly trusted God to give him the strength he needed to endure its pain and sorrow.

3. Jesus Christ taught that suffering is redemptive. His own suffering was accomplished to make known to men that God loved them. As God's son he endured human pain and temptation and despair to give men confidence that in spite of this aspect of human life God loved them

(*Turn to page 100*)

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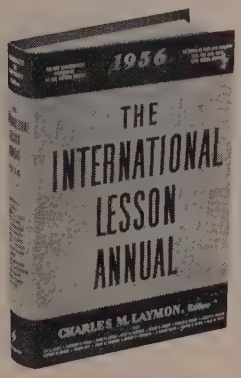

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Bible

The Book of Acts by F. F. Bruce. William B. Eerdmans Co. 555 pages. $6.00.

The author of this useful commentary quotes Karl Barth on Calvin's work on Romans: "How energetically Calvin, having first established what stands in the text, sets himself to re-think the whole material and to wrestle with it, till the walls that separate the sixteenth century from the first become transparent!" Although he modestly denies that his own book meets this high test, another may honestly say of it that he succeeds in coming at least within easy hailing distance of this goal. That is achievement enough.

The volume is part of the series entitled *The New International Commentary on the New Testament* written by scholars of the Reformed Churches of Europe, America, and South Africa. The stated aim is to provide "an exposition that is thorough and abreast of modern scholarship, and at the same time loyal to the scriptures as the infallible word of God."

Bruce is head of the Department of Biblical History and Literature in the University of Sheffield, England. He had already written a *Commentary on the Greek Text of Acts* and entered upon this work with a thorough knowledge of the extensive literature in various languages that modern scholarship has produced. Even a book as recent as Cullmann's *Peter* has been evaluated.

It is not possible, in a brief review, to discuss detailed positions taken by the author, but it may be of interest to note that unlike Cullmann, he identifies Paul's visit to Jerusalem (Galatians 2:1) with that mentioned in Acts 11:30.

One final word of warning: do not overlook the footnotes. They are important and fascinating!

J.S.

Jesus and His Times by Daniel-Rops. E. P. Dutton & Company, Inc. 615 pages. $5.00.

Daniel-Rops is a Roman Catholic, and this is an orthodox Roman Catholic life of Jesus. The author gives full credence to the supernatural aspects of the gospel narrative. He builds his life of Christ as much on the Fourth Gospel as on the Synoptics. The first appendix of the book is called "Jesus and the Critics," in which in ten or twelve pages, the author destroys to his own satisfaction all that the critical study of the life of Jesus has done through the centuries.

The book is interesting in some sections because of the background material which is brought into the narrative, and because the author is versed in the world's greatest art which portrays incidents in the life of Jesus. Whenever he discusses an incident—let us say, the resurrection of Lazarus—he talks about how this incident has been portrayed by the great artists of the world, the contribution that archaeology may make to the incident, whether he thinks Renan, for instance, was mistaken in his interpretation of it, and the like.

The book is reverently and beautifully written. Occasionally it brings out some stimulating insight into the life or ministry of Christ. For the Protestant reader, it probably cannot compare with another recent life of Jesus, namely, that of Edgar J. Goodspeed. The book lacks proper indices, without which a life of Jesus as pretentious as this, is of little use as a reference book.

H.W.H.

Biography

He Went For A Walk by Dorothy Evelyn Smith. E. P. Dutton and Co. 256 pages. $3.00.

In this book the author tells a very captivating story of a bewildered lad during the Second World War whose father had been lost in battle, whose mother is serving over seas, and whose home in London had been destroyed by a V-bomb. Aimlessly the lad wanders over the moors and hills of England seeking shelter wherever he can. For a time he is befriended by Tom Henderson, a war deserter, later by a band of wandering gypsies, and then by a host of others from all walks of life whose hearts are touched by this pathetic but appealing youth.

Although one is constantly aware of the carnage of war, yet there is a delightful romanticism about the book as the author page after page describes the glorious rural English setting in which the action takes place.

Dorothy Evelyn Smith has a very simple but charming style which grips the average reader. Like so many of her other books, *He Went For A Walk* has all the ingredients for being a sucessful novel.

J.S.

Education & Youth

Sex In Childhood And Youth by Alfred Schmieding. Concordia Publishing House. 158 pages. $1.85.

Dr. Schmieding, who is a member of the Faculty of the Concordia Teachers College in Illinois, has written this book on sex from a pronounced Christian point of view. Believing that sex is here to stay, that our children are confronted with it at every turn of the road, and that a child cannot be considered a "well-balanced and well-adjusted person" unless he is well-balanced and well-adjusted in his sex life, he claims that the Church must be willing to face facts. His hope is that the reader, whether he be a parent, a teacher, a counselor or a church worker will find in the pages of his book the proper answers to the many baffling questions which arise.

This is not a technical document, but more of a religious treatise. Interspersed throughout the pages of the book are a number of references to incidents in the Bible where sex problems are encountered or where explicit advice is given by Biblical writers. Dr. Schmieding has also attached to his interesting bibliography a list of "the descriptive references to sex" in the Bible.

This book has been written after many years of study and out of a vast and inclusive experience. In his files Dr. Schmieding claims he has approximately 500 detailed case studies of children and young people on which his conclusions are based. Frequently he takes a number of these cases and after carefully concealing names and situations shares them with his readers.

The book is written in a very simple and direct style and is graced by a sincere Christian conviction that the people, who are entrusted with the care of

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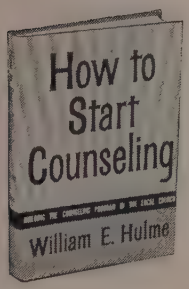

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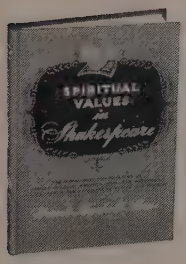

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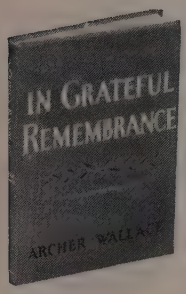

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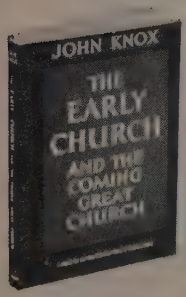

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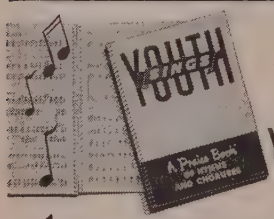

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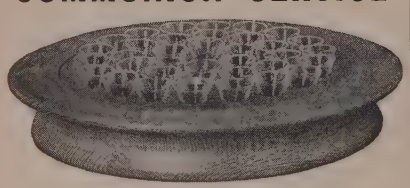

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J. S.

Planned Programs for Juniors by George F. Santa. Zondervan Publishing House. 28 pages. $.50.

Tis booklet consist mostly of the short plays based on the imaginary characters, Stanley and Hugh Soldiers. The symbolism of the army is carried into Christian character.

W.H.L.

Act 'Em Out Stories for Children's Programs by Harry C. Trover. Zondervan Publishing Company. 93 pages. $1.00.

Sixteen simple dramas in which children can participate. All on Christian themes. Suitable for various occasions.

W.H.L.

Reviews of Popular New Books

reviewed by

James R. Uhlinger

JAMES R. UHLINGER

Dr. Uhlinger is minister of Wesley Methodist Church in Worcester, Massachusetts. He holds degrees from Taylor University and Garrett Biblical Institute, and has done graduate work at University of Chicago Divinity School and Northwestern University.

THE ROGUE AND THE WITCH **J. Edward Newton. Abelard & Schuman. $3.50.**

This is the occasional good book that takes you out of the present to enjoy pleasant hours in the unhurried past. As an assistant to Increase Mather, the young ministerial candidate John Henniker encountered a rough time in the early days of Boston. Trouble for him was a woman, Glory Upshall, a Quaker girl with whom he fell in love.

Advanced theological ideas, chiefly in the direction of Quakerism, get him in more difficulty with the religious bigots. Public opinion brands him as a witch, and he is convicted. From his island refuge he returns to marry Glory in her faith.

Author Newton is a New England Congregational minister who has retired in a house he built on the Litchfield Turnpike in Connecticut. This is his first attempt at fiction, and it is unusually good reading for ministers.

WHERE THE TURNPIKE STARTS **Harriett H. Carr. The Macmillan Company. $2.75.**

The story of Michigan's entrance into statehood is unfolded in the record of the Rogers family trek along the Chicago Turnpike into the territory in 1835. The competition with Ohio to attain statehood is dramatized with special emphasis on the early attempts at education. "Reverend Pierce" is a background personage of some consequence who becomes the first superintendent of schools for the new state.

Miss Carr is a Michigan born and educated newspaper woman who now lives in New York City. Her book would be a good church library selection and is good for youth.

RETURN TO LAUGHTER **Elenore Smith Bowen. Harper & Brothers. $3.50.**

What happens when a scientifically-minded American lives for over two years with a primitive bush tribe in West Africa is brilliantly pictured in this exceptionally good book.

The expedition started on the premise that the civilized would study the uncivilized, record the data, and come back with original findings. As events developed it was the anthropologist's civilization that came under scrutiny.

The depth of the primitive culture and the meaning of weird tribal customs are highlighted in absorbing narrative. This is anthropology in dramatic form and beautiful, compelling prose with a shade of the poetic about it. The theme is, "The worst returns to laughter."

SOMETHING OF VALUE **Robert Ruark. Doubleday & Company, Inc. $5.00.**

I include this book in a church publication with hesitancy and a warning to take caution. It is the rough and tough controversial selection of the Book-of-the-Month Club that is topping current sales.

This is the newspaperman's stark reporting on the Mau Mau terror in Kenya. All news reports heaped together do not create the picture Ruark paints in his writing. The theme is found in an old Basuto proverb, "If a man throws away his good customs, he had better first make certain that he has something of value to replace them."

The people are lost in transition between civilization and chaos, decency and degeneracy, yesterday and tomorrow. Violence, blood, murder, sex, rape, sadism, and bestiality fill the pages. For those with stomach strong enough, it is realistic commentary on the vicious Mau Mau conflict.

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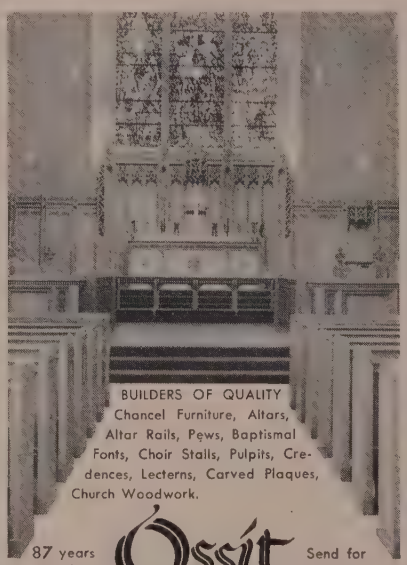

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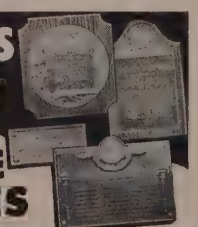

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JINNAH—CREATOR OF PAKISTAN **Hector Bolitho. The Macmillan Company. $3.75.**

The Macmillan Company has rendered a real service to thoughtful Americans with a world vision by importing this English book printed by John Murray Ltd.

This is the first complete account of the life of Mohammed Ali Jinnah about whom so much of Pakistan is built. His motto was, "Failure is a word unknown to me," and for forty years he gave fourteen hours a day to the people of his nation.

The biography is documentary, exact, precise, and well illustrated. In fact, it includes so much source material that the connecting thread is often thin. Hundreds of personalities, known and unknown to the West, range through the pages. Fortunately, a complete index makes the biography a reference handbook.

Author Bolitho attempts to remain objective in attitude, but some readers will be tempted to add "from an English point of view." Interestingly enough, his sister Fatima Jinnah plays an important role in affairs as does Madam Pandit.

FREUD ON BROADWAY **W. David Sievers. Hermitage House, Inc. $5.00.**

I have always thought of drama and sermons as partners in telling the story of life. If they are not brothers, they are at least cousins. In recent years, however, the stage has divorced itself from the pulpit as far as it is possible to go.

Freud on Broadway is a serious attempt to analyze what has happened in the American theatre since 1915. Dr. Sievers teaches at Long Beach State College in California, and his book started as a Doctor's thesis.

The psychoanalytic era is the description of the American drama in the twenties. The thirties produced a change to group-centered problems, rather than continuing the earlier focus on the individual. More recent years have added to the psychoanalytic motif, mostly in the realms of neuroses, psychoses and abnormal psychology.

The liberal use of pertinent quotations from the plays creates a compendium of resources modern ministers will appreciate. It is worth your time if you have interest in modern drama.

THE NIGHT OF TIME **Rene Fulop-Miller. The Bobbs-Merrill Company, Inc. $3.75.**

Sir Thomas Browne wrote in *Urn Burial:*

> The number of the dead long exceedeth those that shall live. The night of time far surpasseth the day, and who knows when was the Equinox?

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This is the story of Adam Ember. (In Hungarian, ember means man.) Gravedigger Captain and Dipper are the tragic and comic. War is the foreground, but forever breaking through are the questions: Why does man live? Why does he die in war?

It ends at a higher hill where a man prays, "Father, forgive them!"

GRUGAN'S GOD **F. Emerson Andrews. Muhlenberg Press. $3.00.**

Another symbolic tale is that of Grugan who lived sometime, somewhere, and owned a whole country. Life for him was a game of chess in which he moved his men at his will to accomplish his purposes.

He had everything but a god—so he made one.

If you do not get lost in the symbols, you catch a potent interpretation of our times.

THE QUALITY OF QUIROS **Robert Raynolds. The Bobbs-Merrill Company, Inc. $3.75.**

The author of *The Sinner of Saint Ambrose* has launched another historical novel about three persons who take a voyage beyond God. As an interpretation of the meaning of history the author takes the disillusionment with the Old World in the seventeenth century as man's expedition to find the New World of the Christian man.

Here, again, symbols are prolific. First, the three persons are introduced: Mendana, the Spanish explorer; Isabel Barreto, governor of the voyage; and Quiros, who had a soul. Then follows the voyage beyond God, the storm of death, the fact of evil, and the act of love.

Warmth of mind, patient depth of heart, compassion, and courage are the four qualities set forth as the forces of evil succumb to the forces of peace.

THE DIRECTION OF HUMAN DEVELOPMENT **M. F. Ashley Montagu. Harper & Brothers. $5.00.**

You can sink your teeth into this scholarly treatise on the socialization process. The biological and social bases of man's development are exhaustively and brilliantly pursued.

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Sermon Calendar

(*From page 93*)

and that even their very suffering could become the instrument of their reconciliation to him. Three hundred years ago a Spanish soldier was wounded and made a cripple for life. As he convalesced, his bitterness of spirit drove him to read a life of Christ. There was a new birth of spirit and Ignatius Loyola, soldier of fortune, became a soldier of Christ. The members of his Jesuit Order were the first missionaries to Asia and the New World.

Suffering purifies, tempers, and strengthens a man's soul. It can kill a man's spirit but if a man, as Jesus taught, will build his life in confidence and trust in the God of love this suffering will become the instrument of God's redeeming love in his experience.

J.K.M.

* * *

February 26, 1956.

Topic: "Render Unto Caesar."

Hymns: "O God of Earth and Altar," "Fight the Good Fight With All Thy Might," "Fairest Lord Jesus."

Lesson: Luke 20:19-25. Text, "Render therefore unto Caesar the things which be Caesar's, and unto God the things which be God's." *Luke 20:25.*

How should the Christian think of the government under which he lives? This has been a persistent problem of Christian living. One of the early struggles of the Christians was at this point, for they were persecuted because they refused to give the government an unquestioned and absolute loyalty. In our day, the problem has been faced by Christians living under totalitarian rule. They have often paid a heavy price for rendering "unto God the things which be God's."

It is important for the Christian to remember that there are things which belong to God; it is also important, however, to remember that there are things which belong to Caesar. The government has just claims upon the Christian. But these claims are often hard to adjust.

Jesus gives no blueprint, setting forth exactly what the Christian is to do in every age. He does not say, "The duties of the citizen are as follows." He reminds the Christian to give to government what is properly due it and to God what is due to God.

1. The Christian owes to government a basic loyalty. This is especially true of those who have been fortunate to live in a land where government respects human rights and upholds human dignity. Many of the blessings we enjoy are produced in large measure as a result of the work of government. Law and order, welfare and safety depend upon government. We owe it a basic loyalty.

2. The Christian owes government an intelligent participation in its affairs. So many of the fateful questions of our day are bound up with the political sphere. The task of making an impression upon the life of our day for Jesus Christ cannot be done by remote control. Christians, in particular, should participate intelligently in the political life of the nation.

3. The Christian ought to render to government a discriminating criticism. Can a man be both loyal and critical? The answer is, strangely enough, that only the critical man is truly loyal. For the Christian this must mean that his nation is judged in the light of his absolute commitment to the kingdom of God. He will judge his nation in the light of the nation's fidelity to the will of God. Where he finds departure from that will, the Christian must speak out.

William Penn once said, "Either men will be governed by God or they will be ruled by tyrants." It is the Christian's task to see that his nation is governed by God.

R.G.M.

* * *

March 4, 1956.

Topic: "What Is Religion For?"

Hymns: "O Worship the King," "O Master, Let Me Walk With Thee," "We Would Be Building."

Lesson: Galatians 2. Text, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me. . . ." *Galatians 2:20.*

In the United States today we have about 230,000 local Protestant churches. The members of these churches give each year a sum of about $711,510,000 for the program of these churches and the spread of the gospel throughout the world. Both the numbers of the churches and the amount of money lavished upon them are significant indications of the vitality of our religious life. We may take pride in this vigor.

But there is a persistent question which haunts one. With all this mechanism, do we know what religion is really for? Our effectiveness depends upon the clarity of our understanding of what we ought really to be doing. There is an instructive distinction in military theory between tactics and strategy. Tactics refers to the deployment of forces in battle. Strategy refers to the over-all plan by which the entire campaign is being carried out. Applied to the church, we might say we are pretty good on tactics on the local level; we are weak in our grand, over-all strategy. We need to know what religion is for.

1. One task of religion—its basic task—is to create character in the likeness of Christ. There is general agreement today that more than anything else we need Christlikeness. He is the true man of whom Dostoevski said that there "is nothing more beautiful, more profound, more sympathetic, more reasonable, more manly and more perfect . . ." To create men and women who can say, "Christ liveth in me," is one task of religion.

2. But to state this as a task of religion is also to pose a problem. Granted, we say, that religion's task is to create character in the likeness of Christ. How do you do it? The second task of religion emerges at this point: to give us power to do what God wants us to do and to be what God wants us to be. This second task is fully as important as the first.

Religion gives us this power in three ways:

(1) Religion gives us power by linking

our lives with the purpose of God. As we accept tasks in his service, he grants us strength for them.

(2) Religion gives us power by delivering us from the bondage of fear. Faith becomes a positive source of creative power, for it drives out the fear which cripples and weakens life.

(3) Religion gives us power by the inspiration of the cross. George Adam Smith once met a young priest who had just said good-by to his mother, whom he would never see again. He was going to Africa, in those days a land where a white man's life was reckoned in months, not years. Dr. Smith asked him why he was throwing his life away. The young priest said, "He loved me, and gave himself for me. And I, can I hold back?"

R.G.M.

* * *

March 11, 1956 (Girl Scout Sunday).

Topic: "Obedience: The Key to Freedom."

Hymns: "God the Lord a King Remaineth," "Take My life and Let it be Consecrated, Lord, to Thee," "Guide Me O Thou Great Jehovah."

Lesson: John 8:31-47. Text, "Jesus then said to the Jews who had believed in him, 'If you continue in my word, you are truly my disciples, and you will know the truth and the truth will make you free.'" *John 8:31, 32.*

Our age and generation has reduced religion to the simple creed "I believe in obedience to duty." But duty becomes a tyrant which can quench our spirits and fetter our souls until religion is devoid of joy and freedom for our spirits. What does Jesus Christ say to men burdened with intolerable moral obligations?

1. Jesus Christ invited men to follow him. He did not exhort them to be good or do their duty. He simply said, "Follow me. Be obedient to me personally, not to the teachings of a book. In obedience to me you will find freedom."

2. But what does it mean, in plain and simple language, for us to follow Christ? It was easy for the disciples who traveled with him and sat at his feet to hear his teachings. They knew him as a man. We know his teachings and miss the person to person relationship we need. In the early Church, the disciples did not preach the teachings of Jesus so much as they bore witness that Jesus Christ was raised from the dead and was with them and that they knew him person to person.

3. The living Jesus Christ comes to us if we continue in "his work." You can talk to young people about Jesus Christ and his love for men, but it becomes more real for them when they have the opportunity to love children in an orphanage or neighborhood house.

Jesus warns us that we will not know him if we cushion ourselves from entering into life. He is to be found where people live and wants us to follow him there.

The rich, young ruler was not willing to give up the wealth which cushioned him from participating in the life of common people. A concern for individuals and their needs is one of the ways of life which enables us to follow Jesus Christ.

Thus it is not in obedience to stern

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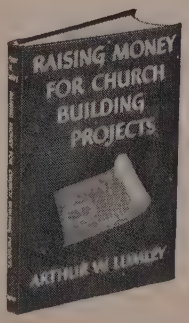

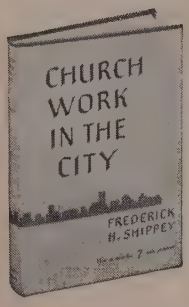

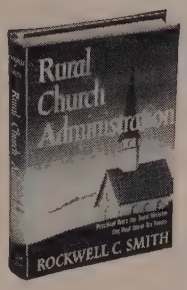

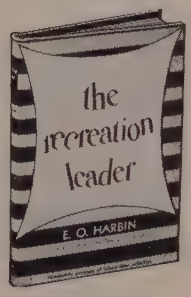

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admonitions of the moral law that we find freedom for life. It is found in obedience to the command of Christ to follow him into human life: to deal with men as individuals and not as members of organizations, classes, or races. As we discard our "cushions" we can find ourselves and life in obedience to Christ who is life in abundance.

J.K.M.

* * *

March 18, 1956 (Passion Sunday).

Topic: "I Thirst."

Hymns: "O Sacred Head Now Wounded," "There is a Green Hill Far Away," "When I Survey the Wondrous Cross."

Lesson: John 19:28-37. Text, "Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst." *John 19:28.*

There are three facts involved in Jesus' cry, "I thirst." There is the agony of thirst in a dying man whose nerves are taut in pain and on whom a hot sun pounds. There is the proffered anesthetic drink offered by the soldiers, but refused. Then there is the psychology of feeling that was in Jesus' mind.

There are many lessons to be learned from this poignant, sacred sufferer: his human nature, his sorrow, his suffering, his self control, his ministry of compassion.

But there is an even greater message for us today.

1. If he is only an ideal, there is a goal or example for us to strive for. Yet, if we fail, we can write off our losses with excuses.

2. If he is truly God's son and alive in resurrection life, then he is still thirsty for the fellowship of his people. He still suffers thirst of spirit for a more committed, enthusiastic response from his friends.

3. This is a plausible message because it happened when he was on the earth. He thirsted then for fellowship: will ye also go away? What, could ye not watch one hour? Is it nothing to you, all ye who pass by?

4. Christ, the living one, still thirsts for our fellowship. Particularly, he desires our loyalty, no matter what is the cost or involvement in the deeper issues of our day. He seeks our love in a genuine affection and concern for him and his people. "By this shall all men know that ye are my disciples, if ye have love one for another."

He seeks our labor in his kingdom cause: we need wear no outward badge of religion but the witness of deeds done in his name. This is a jet age, but we somehow jog along unaware of new needs of Christian service to be met.

Most people think we are in a boom market of religion. Actually, we are manifesting our need for religion. The answer is to realize that Christ is thirsting for our response. Still he cries, "I thirst for your loyalty, your love, your labor."

B.M.K.

* * *

March 25, 1956 (Palm Sunday).

Topic: "The Joy of Forgiveness."

Hymns: "Crown Him with Many Crowns," "In the Cross of Christ I Glory," "Lead On O King Eternal."

Lesson: Matthew 21:1-14. Text, "There is joy in the presence of the angels of God over one sinner that repenteth." *Luke 15:10.*

1. What has forgiveness to do with Palm Sunday? There is a cross for every man at the end of the road. It is moral obedience to the Lord. If he takes it, he becomes a man. If he dodges it, he can never be a full man.

The soul of man is essentially rebellious to God. It is not badness at first; but badness sets into men like Pilate and Herod who try to dodge their crosses.

When the turmoil of conscience arises, men seek scapegoats to absolve their dilemma. The tragedy is they never work: whether they are weakening, as alcoholic indulgence, anarchy, like communism; or ritual, like bathing in the Ganges. Every man has to be forgiven.

2. Why is Christian forgiveness a joyful experience? A new freedom comes to the spirit that can drop the elaborate costumes of self-deceit and illusory living before God. It is a tremendous burden that falls from the self-confessed sinner, who in repentance seeks forgiveness. Imagine how worrisome must have been the life of Willie Sutton, the elaborate bank robber. Every footfall was a threat of danger, every sharp gaze was an alert. Such a mental load leads to inner deterioration.

The anguish of many people is that they are not as good as they really want to be. They live half lives of desperate wishing. In forgiveness, they discover that new self which can arise unfettered.

3. How can joyful forgiveness be accomplished? The cross shows the unlimited extent of God's love to lift our spirits. John Galsworthy describes the death of old Soames and how it affects his rebellious daughter, Fleur. So our regeneration begins with an awareness of "love so amazing so divine—it demands my soul, my life, my all."

We see ourselves accepted of God when we never even accepted our own sinful selves. He restores the breach of fellowship we caused. He regards us in a new way so we can see ourselves thus, too.

4. What is the gain of joyful forgiveness? It is a new start. The cross of Christ is a way back when we do not dare go back. The Devil's lie says, "It's too late." The Saviour says, "Come, now!" The forgiveness is a healing of the life that had almost overmastered us.

Midst all the coarse shouts of Palm Sunday, there was one who had poise. It is he who can give the inner joy of life by forgiveness of our sins lest we harrass ourselves as Pilate and Herod.

B.M.K.

* * *

April 1, 1956 (Easter Sunday).

Topic: "A Greater Hope."

Hymns: "Jesus Christ is Risen," "The Day of Resurrection," "Hark, My Soul."

Lesson: John 20:1-18. Text, "For the hope which is laid up for you in Heaven, whereof ye heard before in the words of the truth of the Gospel." *Colossians 1:5.*

There have been hints of the eternal dimension of man's soul in all civilizations. Perhaps the archeological record of such belief in immortality is most widely ob-

served in the diggings at Byblos, located a few miles above Beirut, Lebanon. In that place on the shore of the Mediterranean are remains of paleolithic man's burial, as well as the burial tributes of Phoenician, Egyptian, Greek, and Roman customs. They all indicate, in carving and symbol, a hope for a life beyond this one.

But the fullest hope of man for life beyond the grave can be seen in Jerusalem at Christ's empty tomb in the Garden near Calvary. Here in the tall cliff faced rock, near the crucifixion site, is an open tomb where Christ is supposed to have been laid. From it he arose again to demonstrate the validity of his promises of life conquering death.

The message of hope coming from this empty tomb after centuries of man's feeble hopes produces a crisis. Either Christ did rise or he did not.

If he did, according to the scriptures, then: (1) Man's spiritual nature is encouraged; (2) Man can build on a longer frame of reference; (3) Man can hope to achieve good in his life even if not in quick gains.

But if Christ did not rise again, man has only an uncertain mysticism after an unknown God, as the Hindu yearns when he bathes in the Ganges at dawn and hopes without certainty in a god of life. The average American expresses his dubiety by a brash over-activism in a secular, fatalistic culture. On the other hand, the European view, after the bitterness of war, is that there is no hope immortal. So, "curse God and die".

However, the argument of the empty tomb and the force of the transformed lives of the once doubting disciples, plus the testimony of the scriptures encourage us to believe that Christ did rise to point the way to a greater hope in life eternal.

On the basis of that resurrection good news, modern man (1) can see the order of righteousness vindicated in life. (2) knows that a new personality can be born in the soul of a man who is freed from his sins. (3) feels a divine companionship in the solitude of modern life when problems press upon the heart. (4) But, best of all, modern man knows that the pang of death has been defeated in Christ's resurrection. (See James Stewart, *A Faith to Proclaim*).

The empty tomb is the best clue we have to a greater hope of life eternal. Therefore, we can see death as a tunnel experience to a new life. Hence this life can be a rich one and a full adventure because our greater hope and citizenship of soul is yet ahead of us.

B.M.K.

o o o

April 8, 1956.

Topic: "Master of the Arts of Life."

Hymns: "Jesus, Still Lead On," "Dear Master, in Whose Life I See," "All Hail the Power of Jesus' Name."

Lesson: John 1:1-14. Text, In him was life; and the life was the light of men." *John 1:4.*

In his book of war-time reporting, *State of the Nation,* John Dos Passos describes how he stood one day under the columned porch of a New England building watching the noon-time traffic. "Only the people," he writes, "looked dead and gray and driven. . . . It's tough on people to live in a time of too many changes, I was thinking . . ."

It is hard to live in a time of "too many changes." The soul cries out for something fixed, stable, permanent. In an era like our own, we seek a clue to the mystery of what life is really all about. What is the meaning of it all? Such a mood of questioning leads surely to Jesus, for he is the master of the art of living. He shows men supremely how to live. In him is life; and that life, today as always, is the light of men.

In his book, *Arts and the Man,* Irwin Edman suggests that the artist has three fuctions to fulfill. He interprets experience. He clarifies experience. He intensifies experience. This is precisely what Jesus does.

1. Like an artist, Jesus interprets experience. To a great many people life is little more than confusion. They could say of life what Voltaire said when he called it "a bad joke." Because they have this feeling, life is emptied of joy, zest, adventure. Basic to this feeling is the doubt of God's purpose. The doubt may spring from the impact of science or from the state of the world or from the suffering of people. The cause may vary from person to person, but the most devastating thing that can happen in life is to doubt God's purpose. At this point Jesus interprets experience. He offers no assurance of an easy way; he calls us to "take up a cross" and follow him. But he shows that a cross, meant to defeat God's purpose, became the sign of that purpose.

2. Jesus also, like a great artist, clarifies experience. He does this by confronting men with a choice. When men confront Jesus, they must decide, as Dr. Fosdick has pointed out, whether he is an accident or a revelation. That is one of life's basic decisions. Once it has been made, life is clarified. It may be possible for some to say that Christ was just an accident. Such a decision will determine your approach to life. But for the Christian, Christ is the revelation—the clue to what life is all about.

3. And Jesus, as the great artist in the realm of living, intensifies experience. Many today could say with Hedda Gabler in Ibsen's play, "You cannot imagine how horribly I bore myself!" This is the mood of many. It is a mood which ends when they respond to Christ and enlist in that company of men and women who have loved and served him. Life, then, is intense, thrilling, exciting!

R.G.M.

o o o

April 15, 1956.

Topic: "Great Expectations in Prayer."

Hymns: "Holy, Holy, Holy," "Spirit of God, Descend Upon My Heart," "Guide Me, O Thou Great Jehovah."

Lesson: Acts 12:1-16. Text, "But Peter continued knocking: and when they had opened the door and saw him, they were astonished." *Acts 12:16.*

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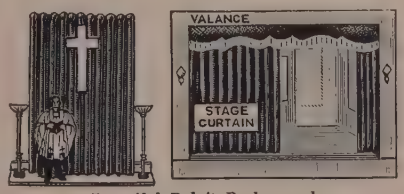

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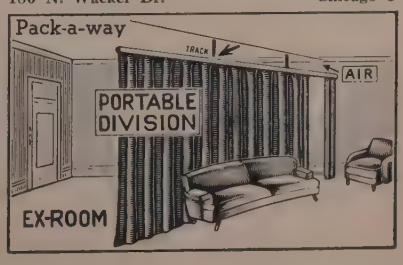

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If the petalled white notes of a violin
Are blown across the mountains or the city's din;
If songs, like crimson roses, are culled from thin blue air
Why should mortals wonder if God hears prayer?

—Ethel Romig Fuller

It may seem strange to the poet, but mortals do wonder about prayer. Despite the astounding discoveries of our day, there is a vague feeling among many that prayer has little to offer. Perhaps they have prayed and been disappointed by what seemed the silence of God. From that disappointment they have gone on to the conclusion that God either will not or cannot answer their prayers.

This is tragic, for prayer is the heart of religion. But a major reason for the difficulty many experience in prayer is this: they pray without great expectations. We really do not expect much to happen. This desultory kind of prayer kills the thrilling encounter with God which prayer really represents.

We are like the group of Christians in the scripture lesson. They were praying for Peter and when he persistently knocked at the door and they opened and saw him, they were amazed. How like them we are!

What is necessary if we are again to have great expectations in prayer?

1. We must remember that prayer is not a mere form of words but the expression of our inmost desires. Prayer is what we truly want, even though the desire is never framed in words. If prayer, then, is to be effective, it must be sincere. In Elizabeth Browning's words, "Every wish, with God, is a prayer." So if we wish for something and yet pray for something else, our real prayer is the thing we secretly want. Furthermore, we must be honest with ourselves and with God. We cannot fool God, and dishonesty in prayer harms our spiritual lives.

2. A second requirement if we are to recover great expectations in prayer is to pray for what we have a right to expect. Selfishness can so easily intrude even into our prayers. We should pray for whatever will enable us to serve God more effectively. This will mean different things for different people, but prayer must be directed toward gaining whatever will make us better servants of the most high.

3. A third requirement if we are to have great expectations in prayer is to expect what we pray for. Greater by far than our poor ability to ask is God's willingness to give. It is in his grace—a love which is outgoing in its desire to give to his children—that we find our confidence in the life of prayer.

When we pray with great expectations, prayer becomes in truth, "the sword of the saints."

R.G.M.

* * *

April 22, 1956.

Topic: "Science and the Soul."

Hymns: "Jesus Shall Reign," "Dear Lord and Father of Mankind," "Lead On O King Eternal."

Lesson: II Kings 5:1-19. Text, "My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? How much rather then, when he saith to thee, wash and be clean? *II Kings 5:13.*

In the last twenty years medical and psychological science have rediscovered many spiritual truths that apply to physical therapies. Science has therefore rediscovered the soul as the vital psyche of mankind. Therefore, more and more books are coming forth summarizing methods for wholesome living. We now have the desired pattern of personality maturity described by such men as Harry Overstreet, James A. Pike and Dr. John Schindler. Our task then, as in ancient days, is still to get it fulfilled in daily experience.

Proud General Naaman of the Syrian army was a leper. He wanted his health restored instantly and dramatically. But God had something necessary to be done with his proud soul first. So he urged the prophet to have Naaman bathe in the Jordan's muddy, meandering flow. The proud chief of staff resisted this advice and preferred the rivers of his own country. As a result, the resistant and rebellious Naaman went away to sulk, still a leper.

Soon a serving girl pointed out the logic—that if a large sum of money had been asked of Naaman for health, it would have been given readily. How much more readily should he do the simpler bidding of the prophet when he urged him to wash in the Jordan. When he did he was healed.

In addition to the miracle is the miraculous truth that something must be done to our psychological personalities if we are to be made clean and whole.

Jesus recognized several types of healing:

1. The paralytic borne of four represents the man whose sins or mental life have made him ill. He needs forgiveness first of all.

2. The people who died when the wall at Siloam fell on them represent those whose misfortunes of life seemingly are natural or without personal causation. Yet an inner adjustment must be made or we crumble.

3. There are illnesses and injuries which have a probationary effect. When King Hezekiah knew he was going to die, he prayed for recovery and a new direction to his life.

So, today our science of the soul realizes that (1) health involves the interaction of the whole person; (2) that health involves the moral universe of which we are a part; (3) that health involves the kingdom of God's plan for our lives.

An Austrian psychiatrist named Frankl confirmed these propositions in the rigor of a European concentration camp. Those who had faith in God stood up under the suffering better than others did. No man, not even Naaman, is self-sufficient.

B.M.K.

* * *

April 29, 1956 (Christian College Day).

Topic: "Different Ways to Look at Life."

Hymns: "Come Thou Almighty King," "When Morning Gilds the Skies," "Our God, Our Help."

Lesson: Luke 10:25-37. Text, "Which

now of these . . . thinkest thou was neighbor unto him that fell among thieves?" *Luke 10:36.*

In the story of the good Samaritan someone has suggested there are four ways to look at life.

The robber believed, "What is yours is mine." The priest acted on the philosophy, "What is mine is mine; what is yours is yours." The innkeeper held the prospect that, "What is mine is yours for a price." The Samaritan acted on the viewpoint, "What is mine is yours and more in sharing."

There is an organizing motivation behind each one of the ways of looking at life held by these men. The robber was aggressive. The priest was isolationistic in tendency. He did not want to get mixed up in anyone's bothersome affairs. The innkeeper was commercial-minded. Everything had a monetary value to him. The Samaritan was a compassionate man.

These motives, when dominant, help form the main thought systems by which men and nations live.

The aggressiveness of the robber leads to naturalism which deals only with tangibles and brushes over the spiritual values. The priest represents the secular view which C. S. Lewis calls the great divorce from heaven. We have isolationists in all the spheres of life who live only for their convenience. The innkeeper with his commercial mindedness would easily become a pragmatist or a utilitarian seeking only what is useful. The last view, that of the Samaritan, is the idealistic viewpoint.

These same thought systems carry over to international conflicts, domestic issues in the nation, narrower community issues, and into types of personalities. At the Asia-Africa Conference in Indonesia in April 1955, the varied viewpoints could be seen: the aggressive type, the priest or isolationist view, and the innkeeper or commercial view.

The problem before the church is to teach the good Samaritan way of life as a viewpoint rather than the other systems which promote themselves quite naturally.

Contemporary leaders of the nation and of the educational world are looking for a new religious thrust in modern life to offset selfish philosophies. This desire is reflected in the new emphasis on religions in connection with stamps, coins, and the addition to the flag pledge the words "under God." Modern man has outrun himself spiritually. He is trying to catch up with himself. If he is going to do it, the ideals of the nation and its people will have to be brought back to Jesus Christ for transformation into a way of life called that of the good Samaritan.

Of him Jesus said, "Go and do thou likewise."

B.M.K.

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May 6, 1956 (Ascension Sunday).

Topic: "The Promises of God."

Hymns: "In Heavenly Love Abiding," "How Firm a Foundation," "Jerusalem the Golden."

Lesson: II Peter 1:1-8. Text, "Whereby are given unto us exceeding great and precious promises." *II Peter 1:4.*

Simon Peter in his letter to the church makes mention of the "exceeding great and precious promises" which are the heritage of those who believe and obey the gospel. There are many such promises recorded in the New Testament. Each of us could make his own list and each of us could bear his own testimony as to the fulfillment of these promises in daily life. Let me bear my own testimony and make my own list of the precious promises of God which have been wonderfully fulfilled.

1. There is the promise of inner adequacy of mind and spirit in the face of everything that life can bring. David Livingstone's favorite text was "Lo, I am with you always, even unto the end of the world." The author of the twenty-third psalm testified of the same truth when he said, "The Lord is my shepherd I shall not want." Dr. Fosdick once spoke of an incurable invalid, who in response to his words of sympathy to the effect that affliction colors one's life, replied, "Yes, and I plan to choose the color." There is inner stability and a sense of adequacy in the face of life's most pressing needs that comes as a result of the fulfillment of God's promise that he will be with us and care for us.

2. The promise of pardoning love is also at the heart of the gospel. Dr. Dwight Large said that he would like to erect a crude cross right in the center of the sanctuary to remind his people that the love of the Father can be seen and felt and experienced beneath the shadow of the cross. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

3. An abiding hope is another of the promises of the gospel. Pessimism and the Christian faith are contradictions in terms. Dante in his *Divine Comedy* had a true insight when over the gate of hell he inscribed the words "Abandon hope ye who enter here." Our gospel promises hope. In John Bright's book *The Kingdom of God,* there is outlined the consuming hope that kept generation after generation facing the light, believing that the kingdom would come. Optimism is the hallmark of the Christian. We are creatures of a great hope.

4. An eternal home is another of the great promises. We are not creatures born for an hour to be annihilated when that hour draws to a close. We are the children of the Father with the stamp of divinity upon us and with the assurances of eternity glowing in our hearts. Rufus Jones once said that he was disillusioned about the arguments for immortality. But above all the arguments, he kept a living faith that he would survive the incident of death and be alive in God forever.

The promises of God are many, but at the heart of the gospel there is the promise of an inner adequacy, a pardoning love, an abiding hope, and an eternal home.

L.H.C.

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May 13, 1956 (Mother's Day, Festival of the Christian Home).

Topic: "The Role of the Forgotten Parent."

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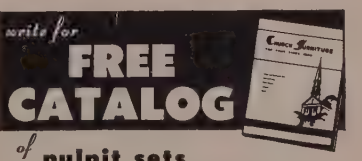

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Lesson: II Timothy 1:1-14. Text, "When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that is in thee also." *II Timothy 1:5.*

The word "grandmother" appears only once in the Bible. Paul uses the term in his last letter to Timothy with an overtone of affection and reverence. We owe much to our grandparents. In fact the best way to be well born is to choose one's grandparents wisely.

Our generation will soon have two out of every ten persons over sixty years of age or more in the grandmother bracket. That will be equal to the number of children fifteen years and under.

The problem of today is how to define the function of grandparents and utilize the treasury of their years and wisdom.

1. Consider the influence of a grandmother. She gives us the basic inheritance of body, mind and soul. II Timothy 3:15 refers to Lois' early influence on Timothy by the scriptures. What we received in goodly heritage we ourselves pass on to others.

The grandmother conditions one's basic personality temper by her influence on all members of the family over the years. Some children are anxious in type because their mothers learned this from their grandparents. The finest gift is a maturity of emotional outlook.

The third generation profits from a grandmother's encouragement to vital religion: in terms of a good conscience, Bible background, consistent prayer, the corporateness of worship and growth in grace. Other famous, influential mothers include: Monica for Saint Augustine and Susanna Wesley for John Wesley.

2. The employment of a grandmother's gifts in a home is a worthwhile advantage. She can teach the spiritual ideals of life by contagion. We tend to copy those we admire. Growth will not come by scolding. A grandmother teaches the family traditions of prayer and Bible reading by her own example.

God intended grandparents to serve him in life by their demonstration of a wise Christian philosophy of life, by awakening the inner dreams of youth, by introducing young people to Jesus Christ, their friend. Religion is taught mostly by contagion.

3. The education of grandmothers of this spiritual calibre is difficult, but no secret.

It involves preparation for the changes in physical life that come with age: deafness, failing sight, and loss of memory. One's social status needs to be readjusted, too, and there are losses of loved ones. But, there are also spiritual compensations in the last years characterized by poise and assurance.

The great period of creativity can be at the end of life. A Sunday school teacher was crowded out of a busy new school only to find her place in a neglected country parish where she was a modern saint. She did not ask or fight for favor. She gave all she had of love and skill and reaped the reward.

As we remember Paul's gratitude for the role of Lois, the grandmother of Timothy, let us prepare for our similar role by building now a faith that can suffer losses, can permit others to grow in their own choices and can make us happy persons to the triumphant last day.

B.M.K.

* * *

May 20, 1956 (Pentecost Sunday).

Topic: "The Mission of the Church."

Hymns: "Spirit of God," "Holy Spirit Truth Divine," "Fling Out the Banner."

Lesson: Acts 2:1-21. Text, "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light." *I Peter 2:9.*

In the ancient days of Catherine the Great in Russia, she once stationed a soldier to guard a whimsical blossom in her garden. Then she forgot the withered blossom and continuing senseless pacing of a guard at the garden corner. Years went by and the changing guards fulfilled their order, even when they ceased to remember the reason why.

The Christian church is not a religion—dead, formal, purposeless. Rather it is a living mission with a continuing function. The command of Christ is clear and more full of urgency these days than ever.

He saved us not just for heaven but to serve. He is coming again, not just for the drama of some parousia but to complete the service task entrusted to us. What then is the mission of the church today in the light of both his command and his coming?

1. The church is to witness to the meaningful facts of his redemptive life. (Acts 1:8)

The difference between preaching and witnessing is dependent on personal experience of facts about Christ. Andrew found Peter. The renewed woman at Sychar told the town, "What we need today is a personal experience of Christ and then a willingness to tell it out!"

Moody was won by a faithful lay witness and the whole revival movement flourished for a season. In Beirut, Lebanon, this year a teacher witnessed to American students on a mountain trip and their faith was awakened from nominalism to enthusiasm. If each present Christian could win five new ones, the earth's population could be reached. Naturally in India the ratio differs where one Christian would have to win thirty-seven Indians. This makes the responsibility even keener for Americans.

2. The church is to heal the selfish schisms in her midst. (John 17:21)

We have grown used to sectarianism. However, it is a barrier to reaching a non-Christian world. The test is still, "How do these Christians love one another?" Many a theological division is only the extension of a personal struggle.

The healing of Christian schism has been wonderfully demonstrated by recent domestic church unions and particularly by the Church of South India formed in September, 1947. Various traditions united

there in a powerful bond of Christian love and service.

3. The church was meant from the beginning to be an overseas mission. The Holy Spirit lead Paul to Europe. Tradition says it lead Saint Thomas down to the Malabas coast of India. We have passed through a golden century of missionary progress. In the crisis of the present, this may be the diamond age of missions where the brilliance of the church's witness will depend on the cutting disciplines of loyalty and the internal hardness of discipline endured as good soldiers of Jesus Christ whose great commission was go—go witness, go heal, go teach.

B.M.K.

* * *

May 27, 1956 (Memorial Sunday).

Topic: "The Day Faith Died."

Hymns: "Immortal, Invisible, God Only Wise," "O For a Faith That Will Not Shrink," "Be Still My Soul, the Lord is on Thy Side."

Lesson: Job 2:1-10. Text, "Then said his wife unto him, Dost thou still retain thine integrity? curse God, and die. But he said unto her, Thou speakest as one of the foolish women speaketh." *Job 2:9-10.*

Job's wife should be given credit for a very penetrating insight. She saw that there was a relationship between death and denial. She had watched her husband "holding fast to the things that cannot fail." All that was finally left was his confident and unshakable faith in God. "Why hold to this any longer," she said, "All is gone, let this go, too." When I think of the counsel of Job's wife, I remember the little poem:

She set a rose to blossom in her hair
The day faith died,
"Now glad," she said, "and free I go
And life is wide"
But through long nights she sat and
stared into the dark
And knew she lied.

Far too many people in our time, in one way or another have taken the counsel of Job's wife. When this happens the universe ceases to be our home, God ceases to be the father of our hearts. Our brethren become strangers: they no longer belong to us. Thomas Merton, speaking of his own agnosticism in *The Seven Storied Mountain* said, "There was no room for any God in that empty temple, full of dust and rubbish."

It is important to remind ourselves as the little mice of modernity keep nibbling around the edges of our faith, that while we may not curse God and die in an act of defiance, we may let faith die quietly and unobserved. The very perplexities and uncertainties of life may help us lose our grasp on the true nature of things.

I would like to suggest three propositions that might help prevent the decay and disillusion of faith.

1. Unpleasant and disastrous events do not disprove the existence of God, nor discredit the faith we have in his providential care. Edward Sclinck, writing of the church in Germany after the war said, "The renewal of the German church began when the church recognized the enemies' attack as the hand of God, and the unjust encroachment of the state as God's just judgment." The renewal began when resistance to injustice became at the same time an act of repentance and submission to the mighty hand of God. To be able to say with Dante, "In thy will is my peace," is to hold on to faith in spite of unpleasant and disastrous events.

2. Scientific research and the findings of scientific investigation are not incompatible with the truth of religion. Science is not philosophy, nor does it deal with the meaning at the heart of the universe. It is descriptive in content. It may force you to change your opinions about processes, but there is nothing in the scientific method which forces you to change your opinion about causes. Kagawa once held up a scientific textbook and said, "This is how God runs the universe." We need have no fear that science, as such, is a threat to our deepest religious convictions.

3. Unexplained facts and seeming contradictions do not disprove the existence of God or the truth of the Christian revelation. There are large gaps in knowledge which the very nature of our humanity must leave forever unbridged. Too large a dependence on analytical reasoning can lead man to despair. Faith is the antidote for the unknown and the unknowable. Albert Schweitzer, in commenting on all the mysteries that surround us, advised preachers that, "when you preach the gospel, beware of preaching it as the religion that explains everything." Faith is our indispensable ally. Job was correct in rebuking his wife when she admonished him to curse God and die, "Thou speakest as one of the foolish women speaketh." Trust God and live is life's final judgment.

L.H.C.

* * *

June 3, 1956.

Topic: "Faith and Moods."

Hymns: "O For a Thousand Tongues to Sing," "Jesus Calls Us O'er the Tumult," "O Jesus Thou Art Standing Outside the Fast Closed Door."

Lesson: Romans 8:28-37. Text, "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril or sword?" *Romans 8:35.*

"Sometimes I'm up, sometimes I'm down, Oh yes, Lord!" So says the old negro spiritual. This holds true of every aspect of life including our spiritual lives. The same Psalmist could cry, "The Lord is my shepherd," and could also pathetically cry, "Why casteth Thou off my soul? Why hidest Thou Thy face from me." We must simply accept it as a fact of life that:

Twixt gleams of joy and clouds of doubt
Our feelings come and go
Our best estate is tossed about
In ceaseless ebb and flow.

1. But we must never forget that we ourselves can increase the depth and frequency of these moods. By harboring resentment, by nervous strain, or by living too much within ourselves we can make despondency the habitual mood. One of the great preachers of the last century, Robertson of Brighton, England, kept a

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diary, and the most depressing of his entries were on Mondays. He was just completely drained after giving of himself from his pulpit on Sundays.

2. We can order our lives wisely and still dark moods will come upon us. Our faith teaches us that we can manage our moods.

(a) Keep them to ourselves. Do not advertise them or moan about them to others. Someone once said, "Never display a wound except to a physician." In all of Paul's writings there is only one reference to "the thorn in the flesh" which often dulled his sensitive spirit.

(b) Control as best you can outward expression of the mood. There is a lot of truth in that song from Walt Disney's Peter Pan, "Whenever I feel afraid, I hold my head erect and whistle a happy tune." William James said, "The sovereign path to cheerfulness, if our spontaneous cheerfulness be lost, is to sit cheerfully, look around cheerfully, to act and speak as though cheerfulness was already there."

(c) Keep on in the line of what you know is God's purpose for you. God does not constantly hold our hands or coddle us. He calls us to stand upon our feet and be men. C. S. Lewis has written that nothing delights the heart of God as "when a human no longer desiring, but still intending, to do his will looks 'round upon a universe from which every trace of him seems to have vanished, and asks why he has been forsaken and still obeys."

In God's own time, the darkness will disappear as light breaks upon you.

J.K.M.

* * *

June 10, 1956 (Children's Day).

Topic: "Nothing Fails Like Success."

Hymns: "O Master, Let Me Walk with Thee," "I Look to Thee in Every Need," "Are Ye Able."

Lesson: Deuteronomy 8:7-18. Text, "And thou say in thine heart, My power and the might of mine hand hath gotten me this wealth." *Deut. 8:17.*

In the judgment of Jesus, no one is so likely to fail as the man who succeeds. One of the paradoxes of the gospel is that Jesus' ministry had to do with many successful people who in some essential point had failed. A procession of the affluent, the powerful and the wise pass before us but they all show feet of clay. They remind us of what Woodrow Wilson told his students at Princeton; that a man may be defeated by his secondary successes.

Why was it that many of the people who gave Jesus the most trouble and were the object of his solicitous concern, could be rated as the successful people in the community?

1. A successful person is likely to take vast and self-satisfying pride in his own accomplishments. The larger a man's influence grows the more inclined he is to believe that he has been the sole architect of his own destiny. He begins to compound the personal pronouns. A silly little verse tells its own tragic story:

Up
Was he stuck:
And in
The upness
Of his stuctitude,
He fell.

2. Another temptation of the successful is that the weak and the lowly should be looked upon with contempt. The loftier heights to which a person may climb often produces in him a kind of condescension or pity for those who either through lack of prowess, energy, or ability, have failed to climb as high as he.

3. Again the successful may fail spiritually because they are always confronted by the danger of putting their dependence upon the fruits of their success; prestige, power, or wealth. One of the truisms of life is that we either possess our possessions, or our possessions dominate and possess us. The successful man needs to guard himself at this point. A philosophy of Christian stewardship is the only safe guard against the tragedy that befell the man who built his house upon the sand.

4. And finally, the successful man must remember that the very strife for preeminence and success in any field may have become such an absorbing preoccupation that all other worthwhile and necessary things are crowded out. Success may leave us warped and handicapped personalities. It is a poor bargain to gain the whole world and lose your own soul.

In any fair sized community in America, there are literally hundreds of successful and affluent business and professional men whose spiritual insights and religious practices are victims of their professional success. They bear all the symbols of outward prosperity but are failures in the eyes of God. Christopher Marlowe wrote three plays about three successful men who failed: *The Jew of Malta, Tamburlaine,* and *Doctor Faustus.* The Jew of Malta had wealth but nothing else; Tamburlaine had conquered the world but he found his victories hollow; and Doctor Faustus had developed great intellectual power but had sold his soul to the Devil. The admonition of the book of Deuteronomy gives the necessary corrective, "And thou say in thine heart, my power and the might of mine hand hath gotten me this wealth. But thou shalt remember the Lord thy God: For it is he that giveth thee power to get wealth."

L.H.C.

* * *

June 17, 1956 (Father's Day).

Topic: "Lift Up Your Hearts."

Hymns: "Courage Brother, Do Not Stumble," "A Mighty Fortress is Our God," "Fight the Good Fight With All Thy Might."

Lesson: Psalm 121. Text, "My help cometh from the Lord, who made heaven and earth." *Psalm 121:2.*

Marguerite Gaylord Tate, in a little book entitled *Twelve Walked Away,* describes a wartime experience in the Bavarian Alps, when a plane crashed and several days elapsed before the rescue. One of the survivors was reading a book and Mrs. Tate inquired what it was. "To tell you the truth," he said, "I was reading the One Hundred and Twenty-first Psalm." "Read it to us, Matt," said Mrs. Tate, "I love the Psalms." As Matt read, a quietness and solemnity stole through the

wrecked plane as people heard, "I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, who made heaven and earth." Mrs. Tate commented that "from the chaotic, unhappy, uncomfortable frame of mind we had all shared for days came a strange sort of peace."

One of the oldest bits of litany in the church are the words, "Lift up your hearts," to which the congregation responds, "We lift them up unto the Lord." Such a lifting of life unto the presence of God brings as a consequence the solution to many of our most prevailing human problems. Jesus, at the beginning of his ministry, conquered temptation by lifting up his heart. The author of the book of Hebrews conquered despair by lifting up his heart and seeing Jesus. The author of the book of Revelation conquered futility by lifting up his heart and seeing "the Holy City, the new Jerusalem coming down from God out of heaven prepared as a bride adorned for her husband."

1. Such a new prespective rids us of the tyranny of the immediate. We are so pressed in on every side with present concerns that we become slaves to immediacy. Small and large tasks terrorize over us and big and little problems confound our days. To see these through the eyes of God as we lift up our hearts, is to destroy the tyrannical hold of the contemporary.

2. By lifting up our hearts we are also rid of the tyranny of the ego-centric life. The basic human problem is what we are to do with ourselves. Pride was and still is the most deadly of all the sins. Only as we see ourselves against the majesty, the glory, the purity, and the love of God, do we see ourselves as we really are. Only as we remember that all we have and are is the gift of God, are we able to have that proper humility so necessary for the real Christian life. "When I consider the heavens the work of thy hands, the moon and the stars that thou hast ordained, what is man that thou art mindful of him?" The book of Deuteronomy gives us a proper precaution: "Beware that thou forget not the Lord thy God,—Lest when thou has eaten and art full, and hast built goodly houses, and dwelt therein; And when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied; Then thine heart be lifted up, and thou forget the Lord thy God."

3. Finally, the lifting up of our hearts to God releases inner power. One of the truest insights in the whole New Testament comes from the prologue of John's Gospel when he writes, "But as many as received him, to them gave he power to become the sons of God." Katharina von Schlegel's great hymn, set to Sibelius's *Finlandia,* gives us something of the consciousness of this power that worketh in us for good:

Be still, my soul: the Lord is on thy side;
Bear patiently the cross of grief or pain;
Leave to thy God to order and provide;
In every change He faithful will remain.
Be still, my soul: thy best, thy heavenly Friend
Thro' thorny ways leads to a joyful end.

To lift up your hearts is to have the perspective of faith. Such perspective can rid you of the tyranny of the immediate, can help you conquer pride and self by reminding you of your creaturehood, and can release the power of God in your life.

L.H.C.

* * *

June 24, 1956.

Topic: "How to Make Sense Out of Life."

Hymns: "Praise Ye the Lord, the Almighty," "Our God, Our Help in Ages Past," "A Mighty Fortress is Our God."

Lesson: Psalm 42, 43. Text, "Why art thou cast down, O my soul, and why are you disquieted within me? Hope in God; for I shall again praise him, my help and my God." *Psalm 42:5.*

Aldous Huxley in his novel, *The Genius and the Goddess,* has John Rivers say, "The criterion of reality is its intrinsic irrelevance. In the raw existence is always one damned thing after another and each of the damned things is simultaneously Thurber and Michael Angelo, simultaneously Mickey Spillane and Thomas à Kempis." It is out of this nonsensical mixture of life that man seeks to make sense. The man who makes sense is the one who like the Psalmist finds his hope in God in the midst of disquieting circumstances.

1. Life makes sense when, as Cardinal Newman says, "by degrees we begin to perceive that there are two persons in the universe, our own soul and the God who made it." It is such a faith which gives gyroscopic stability in the midst of the buffeting circumstances of life. The outward situations of life may remain unchanged but a man's hope in God is the key whereby in the domain of the spirit he is able to see the unfolding of the drama of his life.

2. Our despair at times, however, overclouds and taunts our radiant hope. The Psalmist found that there were three negative ways interpreting life which his hope in God transformed.

(a) He found that self-pity was turned into self-confidence. There is no need to bemoan when life deals with us harshly. Rather as Catherine Marshall did, after her husband's death, find new places to serve men and new ways to lift men up to God.

(b) He found that self-concern was transformed into a quiet trust that God in his time would vindicate goodness. No longer did he practice defensive ways but became open-hearted. Zaccheus, that rascal tax-collector, experienced this when he met Jesus. His desire to hoard became the desire to share.

(c) He found that the half-truths his enemies spoke died before the realism of his God's activity in the world. The half-truths of communism need not scare us if we examine them in the light of the truth that each day "God commands his steadfast love" to the world.

Life makes sense when we see it as a struggle between love and self-will. It is only by faith and hope that we perceive God's victory is accomplished already.

J.K.M.

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*Concordia Publishing House
Dietz, Inc., Wm. H.
Good, Inc., Carroll
Goodenough & Woglom Company
Judson Press, The
*Pilgrim Press, (The)
Standard Publishing Foundation, The
Woolverton Printing Company

132 CHAIRS

Adams Institutional Service
American Seating Company
*Bentwood Products, Inc.
Brewer-Titchener Corporation
Brunswick, Balke, Collender Co.
Carolina Metal Products Co.
Cathedral Craftsmen
*Clarin Manufacturing Co.
Durham Mfg. Co.
Endicott Church Furniture Co.
Garnett Church Furniture & Manufacturing Co.
Geissler, Inc., R.
*Ideal Seating Company
Manitowoc Church Furniture Co.
Monroe Company (The)
National Church Goods Supply Co.
Norcor Manufacturing Company, Inc.
*Norquist Products
Ossit Church Furniture Co.
*Pilgrim Press, (The)
Redington & Company, J. P.
*Rastetter & Sons Co., Louis
Sams & Sons, L. L.
Shwayder Brothers, Inc.
Schultz Furniture Co., Inc., Paul
Universal Converting Corp.
Virco Mfg. Corporation
Whittemore Associates, Inc.

133 CHALKBOARD & CORKBOARD

Beckley-Cardy Co.
Davenport & Son, Inc., A. C.
Judson Press
Vogel-Peterson Co.

134 CHANCEL FURNISHINGS

American Seating Company
Carondelet Manufacturing Co.
Cathedral Craftsmen
*Creative Buildings, Inc.
*Concordia Publishing House
Endicott Church Furniture, Inc.
Garnett Church Furniture & Manufacturing Co.
Geissler, Inc., R.
Goodenough & Woglom Co.
Judson Press, The
Kanel Brothers
J. & R. Lamb Studios (The)
Leird Manufacturing Co.
Manitowoc Church Furniture Co.
Muench-Kreuzer Candle Co.
*Myers, Walter
National Church Goods Supply Co.
Ossit Church Furniture Co.
Payne, George L. (Studios of)
Rambusch Decorating Company
Redington & Company, J. P.
Sams & Sons, L. L
Schultz Furniture Co., Inc., Paul
Schmitt Studios, Conrad
Southern Church Furniture Co.
*Tiffin Manufacturing Co.
Valley City Mfg. Co.
Ward Company, C. E.
Whittemore Associates, Inc.
Winterich's

135 CHOIR MUSIC

*Augsburg Publishing House
Boosey-Hawkes
*Concordia Publishing House
Gray Co., Inc., H. W. (The)
Presser Co., Theodore
*Westminster Press (The)

136 CHOIR VESTMENTS

*Bentley & Simon, Inc.
*Collegiate Cap & Gown
Cotrell & Leonard, Inc.
Cox Sons & Vining, Inc.
Cuthbertson, Inc., J. Theodore
Ireland Needlecraft
Moore Company, E. R.
National Church Goods Supply Co.
Payne, George L. (Studios of)
*Pilgrim Press, (The)
*Springer Fashion Uniforms Co.
Ward Co., The C. E.

137 CHORAL STANDS (portable folding)

Mitchell Manufacturing Company
*Wenger Music Equipment Company

138 CHRISTMAS DISPLAYS

California Display
Cook Foundation, David C.
Mold-Craft, Inc.

139 CHURCH FURNITURE & FURNISHINGS

American Seating Company
Brunswick, Balke, Collender Co.
Carondelet Mfg. Co.
Cathedral Craftsmen
*Creative Buildings, Inc.
DeLuxe Metal Products Co.
Durham Mfg. Co.
Endicott Church Furniture, Inc.
Garnett Church Furniture & Manufacturing Co.
Geissler, Inc., R.
*Ideal Seating Company
Judson Press, The
J. & R. Lamb Studios (The)
Leird Manufacturing Co.
Manitowoc Church Furniture Co.
Midwest Folding Products
*Myers, Walter
National Church Goods Supply Co.
Ossit Church Furniture Co.
Payne, George L. (Studios of)
Rambusch Decorating Co.
Redington & Company, J. P.
Sams & Sons, L. L.
Schultz Furniture Co., Inc., Paul
Southern Church Furniture Co.
*Tiffin Mfg. Co.
Valley City Mfg. Co.
Virco Mfg. Corporation
Ward Co., The C. E.
*Wenger Music Equipment Co.
Whittemore Associates, Inc.
Winterich's
Woodwork Corp. of America

140 CHURCH SIGNS

Architectural Bronze & Aluminum Corp.
Clark Company, Inc., W. L.
Davenport & Sons, Inc., A. C.
Geissler, Inc., R.
International Bronze Tablet Co., Inc.
Meierjohan-Wengler
National Church Goods Supply Co.
Redington & Co., J. P.
Rossin Company, Inc., Donald F.
U. S. Bronze Sign Co.
Whittemore Associates, Inc.

141 COAT RACKS

Good, Inc., Carroll
Monroe Company
National Church Goods Supply Co.
Redington & Company, J. P.
Safeway Metal Products
Vogel-Peterson Co.

142 COLLECTION PLATES

Bernard-Smithline Co.
Cathedral Craftsmen
Church World Press, Inc.
*Concordia Publishing House
Dietz, Inc., William H.
Endicott Church Furniture, Inc.
Garnett Church Furniture & Manufacturing Co.

Geissler, Inc., R.
Good, Inc., Carroll
Goodenough & Woglom Company
Gorham Company
Judson Press, The
Manitowoc Church Furniture Co.
National Church Goods Supply Co.
Payne, George L. (Studios of)
Payne-Spiers Studios, Inc. (The)
*Pilgrim Press, (The)
Redington & Company, J. P.
Sams & Sons, L. L.
Thomas Communion Service Company
*Tiffin Mfg. Co.
Ward Co., The C. E.
*Westminster Press
Whittemore Associates, Inc.
Winterich's

143 COMMUNION SERVICE

Church World Press, Inc.
*Concordia Publishing House
Dietz, Inc., William H.
Geissler, Inc., R.
Goodenough & Woglom Company
Gorham Company
Judson Press, The
National Church Goods Supply Co.
Payne, George L. (Studios of)
Payne-Spiers Studios, Inc. (The)
Redington & Company, J. P.
Thomas Communion Service Company
Ward Co., The C. E.
*Westminster Press
Winterich's

144 CUSHIONS & KNEELING PADS

Bernard-Smithline Co.
Endicott Church Furniture, Inc.
Firestone Industrial Products Co.
Garnett Church Furniture & Manufacturing Co.
Geissler, Inc., R.
Muench-Kreuzer Candle Co.
National Church Goods Supply Co.
Ossit Church Furniture Co.
Payne, George L. (Studios of)
*Rastetter & Sons Co., Louis
Redington & Company, J. P.
Sams & Sons, L. L.
Schultz Furniture Co., Inc., Paul
*Tiffin Mfg. Co.
United States Rubber Co. (Koylon Foam Cushioning Div.)
Whittemore Associates, Inc.
Winterich's

145 DAMPNESS ELIMINATOR (closets and electronic equipment)

Dampp-Chaser, Inc.

146 DIRECTORY BOARDS

Acme Bulletin & Directory Board Corp.
American Seating Company
Bernard-Smithline Co.
Cathedral Craftsmen
Clark Company, Inc., W. L.
Davenport & Son, Inc., A. C.
Geissler, Inc., R.
National Church Goods Supply Co.
Redington & Co., J. P.
Rossin Company, Inc., Donald F.
United States Bronze Sign Company, Inc.
Universal Bulletin Board Co.
Winters Specialty Co., H. E.

147 DISHWASHERS (automatic)

Colt Mfg. Co.
Fearless Dishwasher Co.
Hobart Mfg. Co.
Hotpoint Co.
*Jackson Products Company (The)
Universal Dishwashing Machinery Co.

148 DOORS (aluminum & sliding glass)

Ludman Corp.

149 DOORS (folding type)

Bemis Bro. Bag Co.
Holcomb & Hoke Manufacturing Company
Hough Shade Co.
Rolscreen Company (wood)

150 DOSSAL HANGINGS

Camden Artcraft Co.
Cathedral Craftsmen
Cuthbertson, Inc., J. Theodore
Geissler, Inc., R.
Endicott Church Furniture, Inc.
Ireland Needlecraft
Kanel Brothers
National Church Goods Supply Co.
Payne, George L. (Studios of)
Payne-Spiers Studios, Inc. (The)
*Pilgrim Press, (The)
Rambusch Decorating Company
Redington & Company, J. P.
Roth Brothers
Schultz Furniture Co., Inc., Paul
United States Bronze Sign Company, Inc.
Ward Co., C. E.
Whittemore Associates, Inc.
Winona Church Sign Co.
Winterich's

151 DUPLICATING MACHINES

Dick Co., A. B.
Eastman Kodak Co.
Gestetner Corp.
Good, Inc., Carroll
*Heyer Corporation, (The)
Rex-O-Graph, Inc.
*Rex-Rotary Distributing Corp.
Rossin Company, Inc., Donald F.
Vari-Color Duplicator Co.
Whittemore Associates, Inc.

152 DUPLICATING MACHINE SUPPLIES

Dick Co., A. B.
Gestetner Corp.
Good, Inc., Carroll
*Heyer Corporation, (The)
Remington Rand Inc.
Rex-O-Graph, Inc.
*Rex-Rotary Distributing Corp.
Rossin Company, Inc., Donald F.
Vari-Color Duplicator Co.
Whittemore Associates, Inc.

153 EDUCATIONAL INSTITUTIONS (residence)

Chicago Theological Seminary
Garrett Biblical Institute
Princeton Theological Seminary
Winona Lake School of Theology

154 EDUCATIONAL INSTITUTIONS (correspondence)

Central School of Religion
Midwestern Graduate Bible School

155 ELECTRONIC EQUIPMENT

*Allied Radio Corporation
Amplifier Corp. of America
Maas-Rowe Electromusic Co.
*Rauland-Borg Corp.
Recorder Supply Co.
Schulmerich Carillons, Inc.
Stromberg-Carlson Co.

156 ENVELOPES (offering)

Abingdon Press
*Augsburg Publishing House
*Church Account-O-Lope System, Inc.
Church World Press, Inc.
*Concordia Publishing House
Dietz, Inc., Wm. H.
Good, Inc., Carroll
Goodenough & Woglom Company
Judson Press, The
MacCalla & Company, Inc.
National Church Supply Co. (The)
*Pilgrim Press, (The)
Standard Publishing Foundation
Woolverton Printing Company

157 FENCING

Anchor Post Products, Inc.
Cyclone Fence Div. of U. S. Steel Co.
Page Fence Association

158 FINANCIAL RECORDS

Church World Press, Inc.
*Concordia Publishing House
Good, Inc., Carroll
Goodenough & Woglom Company
Judson Press, The
*Pilgrim Press, (The)
Remington Rand, Inc.
Rossin Company, Inc., Donald F.
Woolverton Printing Company

159 FIRE PROTECTION (sprinklers)

Grinnell Co., Inc.

160 FLAGS (church, national, service)

Church World Press, Inc.
Cuthbertson, Inc., J. Theodore
Dettra Flag Co., Inc.
Dietz, Inc., William H.
Geissler, Inc., R.
Good, Inc., Carroll
Goodenough & Woglom Company
National Church Goods Supply Co.
*Pilgrim Press, (The)
Redington & Company, J. P.
Regalia Mfg. Co.
Rossin Company, Inc., Donald F.
*Scripture Press
Ward Co., C. E.
Whittemore Associates, Inc.

161 FLOOR MACHINES (sanders, vacuums, polishers, buffers)

Advance Floor Machine Co., Inc.
American Floor Surfacing Machine Company
Clark Sanding Machine Company
Finnell System, Inc.
Hillyard Chemical Co.
Huntington Laboratories, Inc.
Johnson & Son, S. C.
Kent Company, Inc. (The)
Lawlor Co., S. C.
Multi-Clean Products, Inc.
National Super Service Co., Inc.
Spencer Turbine Co.

162 FLOORING

American Biltrite Rubber Co.
Armstrong Cork Co.
Congoleum Nairn Co.
*Connor Lumber & Land Co.
Dodge Cork Co.
Finger Lakes Stone Company, Inc.
Goodrich Co., B. F.
Goodyear Tire & Rubber Co.
Hachmeister, Inc.
Johns-Manville
Kentile, Inc.
Maple Flooring Mfgs. Assn.
R.C.A. Rubber Co.
Roth Brothers
Wright Manufacturing Co.

163 FOLDING LEGS FOR TABLES

Adams Institutional Supply Co.
*Tablecrafters, Inc.

164 FUND RAISING COUNSEL

Broadway Plan Church Finance
*Campaign Associates
*Campaign Craftsmen
*Chase Associates
Cumerford, Inc.
Ketchum, Inc.
Kirby Smith Associates
Lawson Associates
National Fund Raising Services, Inc.
Nygaard Associates
Pierce, Hedrick & Sherwood, Inc.
Wells Organizations
White & Associates, Thomas

165 GAMES

*Concordia Publishing House
Goodenough & Woglom Company
Holz Co., Frank C.
Judson Press, The
*Pilgrim Press, (The)
*Scripture Press

166 GROCERIES & CANNED GOODS

Sexton & Co., John

167 GROUNDS MAINTENANCE

County Specialties
*Fiske & Co., J. W.
Huntington Laboratories, Inc.

168 HAT HOLDERS

Cathedral Craftsmen
Garnett Church Furniture & Manufacturing Co.
Geissler, Inc., R.
Goodenough & Woglom Company
National Church Goods Supply Co.
Redington & Co., J. P.
Safeway Metal Products
Stanley Works (The)
Sylvania Electric Products, Inc.
*Tiffin Mfg. Co.
Winterich's

169 HEATING AND AIR CONDITIONING CONTROLS

Minneapolis-Honeywell Regulator Co.

170 HEATING AND VENTILATING EQUIPMENT

Carrier Corporation
*Chrysler Airtemp
Jackson & Church Co.
*Nesbitt, Inc., John J.
Trane Co.

171 HYMN BOARDS

Acme Bulletin & Directory Board Corp.
Cathedral Craftsmen
*Concordia Publishing House
*Creative Buildings, Inc.
Davenport & Son, Inc., A. C.
Dietz, Inc., Wm. H.
Endicott Church Furniture, Inc.

Garnett Church Furniture & Manufacturing Co.
Geissler, Inc., R.
Goodenough & Woglom Co.
Judson Press, The
Lamb Studios, The J. & R.
Manitowoc Church Furniture Co.
National Church Goods Supply Co.
Ossit Church Furniture Co.
*Pilgrim Press, (The)
Redington & Company, J. P.
Schultz Furniture Co., Inc., Paul
*Tiffin Mfg. Co.
Ward Co., C. E.
Whittemore Associates, Inc.
Winterich's

172 HYMNALS & SONG BOOKS

Abingdon Press
*Augsburg Publishing House
*Bethany Press
Broadman Press
*Concordia Publishing House
Dietz, Inc., Wm. H.
Gray Co., Inc., H. W. (The)
Harper & Brothers
Hope Publishing Company
Judson Press, The
*Pilgrim Press, (The)
Praise Book Publication
*Revell Co., Fleming H.
Standard Publishing Foundation
Warner Press
*Westminster Press (The)

173 ILLUMINATED CROSSES

Church World Press, Inc.
Clark Company, Inc., W. L.
Geissler, Inc., R.
Good, Inc., Carroll
Manning Co., R. A.
Meierjohan-Wengler
National Church Goods Supply Co.
Novelty Lighting Corp. (The)
Payne-Spiers Studios, Inc. (The)
Redington & Company, J. P.
United States Bronze Sign Company, Inc.
Ward Co., The C. E.
Whittemore Associates, Inc.

174 INSURANCE (accident & health)

Ministers Life and Casualty Union (The)

175 INSURANCE (life)

Ministers Life and Casualty Union (The)
Presbyterian Ministers' Fund

176 KITCHEN & DINING ROOM EQUIPMENT

Aluminum Cooking Utensil Co.
Associated Products, Inc.
Blakeslee & Co., G. S.
Blickman, Inc., S.
Chambers Gas Ranges
Dampp-Chaser, Inc.
Dole Refrigerating Company
Fearless Dishwasher Co.
Frick, Inc., W. H.
*Frigidaire
Hotpoint Co.
International Silver Co.
*Jackson Products Company, (The)
Jones, McDuffee & Stratton Corp.
Lakeside Manufacturing, Inc.
Magic Chef, Inc.
Maxwell Co., Inc.
Middleby-Marshall Oven Co.
Monroe Company
Nathan Straus-Duparquet, Inc.
Oneida, Ltd.
Pick Co., Inc., Albert
Redington & Co., J. P.
Southern Equipment Co.
Universal Dishwashing Machinery Co.
Van Range Co., John

177 LEATHER GOODS

Allied Brief Case Co.

178 LIGHT DIMMERS

Superior Electric Co.

179 LIGHTING (church & chancel)

Beardslee Chandelier Mfg. Co.
*Creative Buildings, Inc.
Ender-Monarch Corp.
Fan-Craft Mfg. Co.
Geissler, Inc., R.
Guth Co., Edwin F.
General Electric Company
J. & R. Lamb Studios (The)
*Lighthouse (The)
Manning Co., R. A.
McFadden Lighting Company
Meierjohan-Wengler
National Church Goods Supply Co.
*North American Electric Lamp Company
Novelty Lighting Corp. (The)
Payne, George L. (Studios of)
Rambusch Decorating Company
Redington & Co., J. P.
Roth Brothers
Schultz Furniture Co., Inc., Paul
*Wasley Products
Whittemore Associates, Inc.
Winterich's

180 MAGNETIC TAPE AND ACCESSORIES

Minnesota Mining and Manufacturing Company
Orradio Industries, Inc.
Recorder Supply Co.
Reeves Soundcraft

181 MEMBERSHIP RECORDS

*Bethany Press
Church World Press, Inc.
*Concordia Publishing House
Judson Press, The
Remington Rand Inc.
Rossin Company, Inc., Donald F.

182 MEMORIAL BOOKS, CARDS & FOLDERS

Church World Press, Inc.
*Concordia Publishing House
Drexler Print Shop, Inc.
Good, Inc., Carroll
Judson Press, The
*Pilgrim Press, (The)
Whittemore Associates, Inc.
Woolverton Printing Company

183 MEMORIAL TABLETS

American Seating Company
Architectural Bronze & Aluminum Corp.
Cathedral Craftsmen
Clark Company, Inc., W. L.
Geissler, Inc., R.
Gorham Company
International Bronze Tablet Co., Inc.
J. & R. Lamb Studios (The)
Meierjohan-Wengler
National Sound Service
Payne, George L. (Studios of)
Payne-Spiers Studios, Inc. (The)
*Petit & Fritsen Ltd.
Redington & Company, J. P.
United States Bronze Sign Company, Inc.
Whittemore Associates, Inc.
Winterich's

184 MONEY RAISING PLANS FOR CHURCHES

Artvue Post Card Co.
Goodenough & Woglom Company
*Jersey Ceramic Art, Inc.
Midwest Card Co.
Monroe Company
*Plastichrome, Inc.
Sangamon Mills
*Triumphant Art Publishers
United States Bronze Sign Company, Inc.
Warner Press
*Wellington Company (Investments, Mutual Funds)
Woolverton Printing Company
World Wide Art Studios

185 MOPPING & CLEANING EQUIPMENT

Colson Corporation, The
Finnell System, Inc.
Geerpres Wringer, Inc.
Lawlor Co., S. C.
Multi-Clean Products, Inc.
White Mop Wringer Co.

186 MOSAICS

Cambridge Tile Manufacturing Company
J. & R. Lamb Studios (The)
Payne, George L. (Studios of)
Payne-Spiers Studios, Inc. (The)
Rambusch Decorating Company
Schmitt Studios, Conrad
Whittemore Associates, Inc.
Winterich's

187 MOTION PICTURE FILMS

*British Information Services
*Cathedral Films, Inc.
Church-Craft Pictures, Inc.
Church Film Service
*Concordia Publishing House
Eastman Kodak Co.
Family Films, Inc.
Religious Film Libraries
*Scripture Press
United World Films, Inc.

188 MOTION PICTURE PROJECTORS

Ampro Corporation
Bell & Howell Company
Eastman Kodak Company
*Pilgrim Press, (The)
*Radio Corp. of America
Revere Camera Co.
Technical Service, Inc.
*Victor Animatograph Corporation

189 MOVERS

North American Van Lines

190 NAME PLATES

Acme Bulletin & Directory Board Corp.
Architectural Bronze & Aluminum Corp.
*Cipco Corp.
Clark Co., Inc., W. L.
Davenport & Son, Inc., A. C.
Garnett Church Furniture & Manufacturing Co.
Geissler, Inc., R.
*Heyer Corporation, (The)
International Bronze Tablet Co., Inc.
Meierjohan-Wengler
Monroe Company
Payne, George L. (Studios of)
Payne-Spiers Studios, Inc. (The)
*Petit & Fritsen Ltd.
Redington & Company, J. P.
United States Bronze Sign Company, Inc.

191 ORGAN ACCESSORIES

Dampp-Chaser, Inc.
K. L. A. Laboratories, Inc.
Pels Organ Co.
Roth Brothers

192 ORGAN BLOWERS

Schantz Organ Co.
Spencer Turbine Co.

193 ORGAN CHIMES

Deagan, Inc., J. C.
Mass-Rowe Carillons
Pels Organ Co.
*Petit & Fritsen Ltd.
Schantz Organ Co.
Schulmerich Carillons, Inc.

194 ORGANS (electric)

Casvant Freres Limitee
Hammond Instrument Co.
Whittemore Associates, Inc.
*Wurlitzer Company, Rudolph (The)

195 ORGANS (electronic)

Allen Organ Company
Baldwin Piano Company (The)
*Connsonata, Division of C. G. Conn, Ltd.
Electronic Organ Arts
Lowery Organs
*Wurlitzer Company, Rudolph (The)

196 ORGANS (pipe)

*Austin Organs, Inc.
Casavant Freres Limitee
*Estey Organ Corp.
Hillgreen, Lane & Co.
*Moller, Inc., M. P.
Odell & Co., J. H. & C. S.
Pels Organ Co.
Schaefer Organ Co.
Schantz Organ Co.
Schlicker Organ Co.
Wicks Organ Company

197 ORGANS (Pipe, repairs & service)

Odell & Co., J. H. & C. S.
Schantz Organ Co.
Wicks Organ Co.

198 PALM LEAVES FOR PALM SUNDAY

*Niessen Co. (The)
Whittemore Associates, Inc.

199 PAINTING & DECORATING

Braem Decorating Co.
Horn Co., Inc., A. C.
Huntington Laboratories, Inc.
J. & R. Lamb Studios (The)
Rambusch Decorating Company
Roth Brothers
Schmitt Studios, Conrad
Winterich's

200 PAINTINGS & MURALS

J. & R. Lamb Studios (The)
Payne, George L. (Studios of)
Rambusch Decorating Company
Roth Brothers
Schmitt Studios, Conrad
Winterich's

201 PARAMENTS

*Concordia Publishing House
Cuthbertson, Inc., J. Theodore
Cox Sons & Vining, Inc.
Geissler, Inc., R.
Ireland Needlecraft
National Church Goods Supply Co.
Redington & Co., J. P.
Roth Brothers
Schultz Furniture Co., Inc., Paul
Ward Co., The C. E.
Whittemore Associates, Inc.
Winterich's

202 PARISH PAPERS

National Religious Press

203 PARK BENCHES

*Fiske Iron Works, J. W.

204 PARTITIONS (folding)

Bemis Bro. Bag Co.
Brunswick, Balke, Collender Co.
Hough Shade Co.
*Holcomb & Hoke Manufacturing Company
Monroe Company
Rolscreen Co. (wood)
Roth Brothers

205 PEW PHONES

National Sound Service
*Radio Corp. of America
*Rauland-Borg Corp.
Schulmerich Carillons, Inc.

206 PEWS & SEATING

American Seating Company
Arlington Seating Company
Beckley-Cardy Co.
Carondelet Mfg. Co.
Cathedral Craftsmen
*Clarin Mfg. Co.
Durham Mfg. Co.
Endicott Church Furniture, Inc.
Garnett Church Furniture & Manufacturing Co.
Geissler, Inc., R.
Heywood-Wakefield Co.
Ideal Seating Company
*International Seat Co.
Leird Manufacturing Co.
Manitowoc Church Furniture Co.
*Myers, Walter
National Church Goods Supply Co.
Norcor Mfg. Co.
Ossit Church Furniture Co.
Payne, George L. (Studios of)
*Rastetter & Sons Co., Louis
Redington & Company, J. P.
Sams & Sons, L. L.
Schultz Furniture Co., Inc., Paul
Shwayder Brothers, Inc.
Southern Church Furniture Co.
Tiffin Mfg. Co.
Valley City Mfg. Co.
Whittemore Associates, Inc.
Winterich's
Woodwork Corp. of America

207 PIANOS

Baldwin Piano Company (The)
*Wurlitzer Company, The Rudolph

208 PIANO ACCESSORIES

Dampp-Chaser, Inc.
*Wenger Music Equipment Co.

209 PLAQUES

American Seating Company
Architectural Bronze & Aluminum Corp.
Bernard-Smithline Co.
Cathedral Craftsmen
Clark Co., Inc., W. L.
Geissler, Inc., R.
International Bronze Tablet Co., Inc.
Meierjohan-Wengler
Payne-Spiers Studios, Inc. (The)
*Petit & Fritsen Ltd.
Redington & Company, J. P.
*Scripture Press
*Triumphant Art Publishers
*Union Gospel Press
United States Bronze Sign Company, Inc.

210 PLUMBING FIXTURES

Bradley Washfountain Co.
Haws Drinking Faucet Co.
*Murdock Mfg. & Supply Co.
Sanymetal Products Co., Inc.
Sloan Valve Co. (flush valves, shower heads, vacuum breakers)

211 POST CARDS (picture)

Abingdon Press
Artvue Post Card Co.
Church World Press, Inc.
*Concordia Publishing House
*Scripture Press
Spalding Publishers
Standard Publishing Foundation
Woolverton Printing Company

212 POSTERS (church attendance)

Church World Press, Inc.
*Concordia Publishing House
*National Religious Art Program, Inc.
Woolverton Printing Company

213 POWER TOOLS FOR MAINTENANCE REPAIR, SHOP CLASSES, RECREATION

Rockwell Manufacturing Company, Delta Power Tool Division

214 PRINTERS (church specialty)

Ecclesiastical Art Press
National Religious Press
*Parish Promotion Aids
Spalding Publishers
Woolverton Printing Company

215 PROJECTOR SCREENS

Church Film Service
Da-Lite Screen Company, Inc.
*Pilgrim Press, (The)
Radiant Mfg. Co.
*Society for Visual Education, Inc.

216 PUBLIC ADDRESS SYSTEMS

*Allied Radio Corp.
Amplifier Corp. of America
K.L.A. Laboratories, Inc.
National Sound Service
*Radio Corp. of America
*Rauland-Borg Corp.
Schulmerich Carillons, Inc.
Stromberg-Carlson Co.
Webster Electric Co.

217 PULPIT LAMPS

*Concordia Publishing House
Dietz, Inc., William H.
Geissler, Inc., R.
Good, Inc. Carroll
Manning Co., R. A.
National Church Goods Supply Co.
Novelty Lighting Corp. (The)
Payne, George L. (Studios of)
Payne-Spiers Studios, Inc. (The)
*Pilgrim Press, (The)
Redington & Company, J. P.
Ward Co., C. E.
Whittemore Associates, Inc.

218 PULPIT VESTMENTS

*Bentley & Simon, Inc.
*Collegiate Cap & Gown
*Concordia Publishing House
Cotrell & Leonard, Inc.
*Cox Sons & Vining, Inc.
Cuthbertson, Inc., J. Theodore
Geissler, Inc., R.
Ireland Needlecraft
Kanel Brothers
Moore Company, E. R.
National Church Goods Supply Co.
Payne, George L. (Studios of)
*Pilgrim Press, (The)
Ward Co., The C. E.

219 RECORDERS & EQUIPMENT

*Allied Radio Corp.
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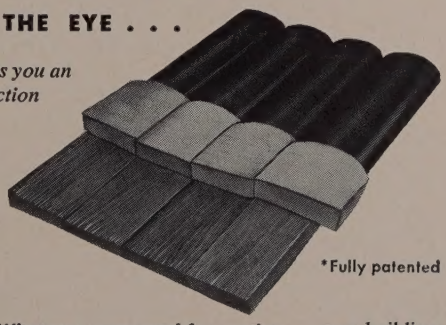

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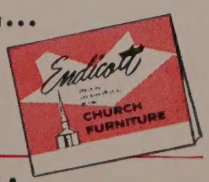

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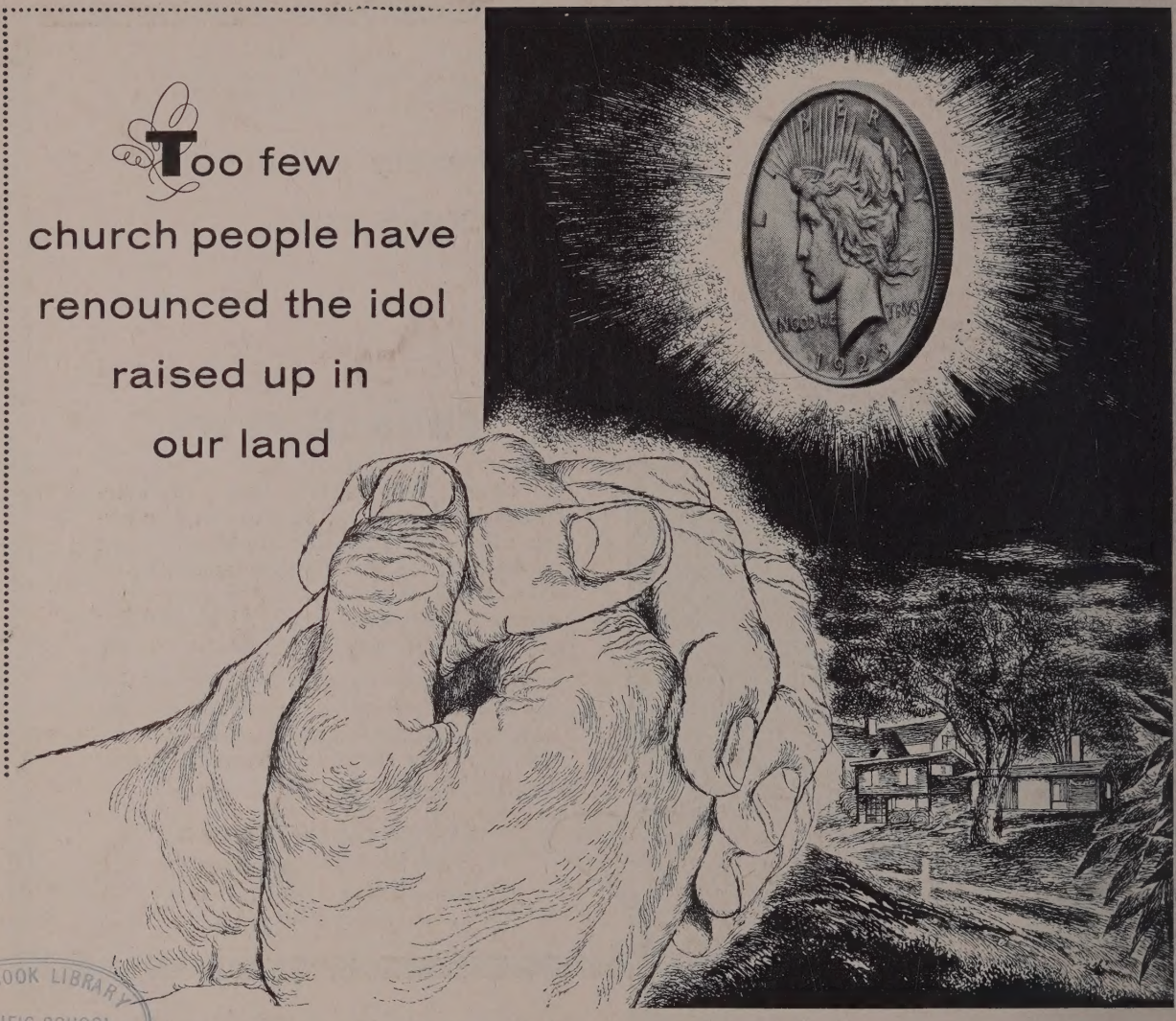

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